#1523

GLAD TIDINGS

JANUARY 1989

GO . . .
AND
TELL . . .

Volume 65 No. 1 **GLAD TIDINGS** January 1989

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Surprise

by Carole M. Lidgold

One very cold December night, while the girls were leaving the Guide meeting, a black and white cat scampered quickly into the warm church. There were *oohs* and *ahs*, then worries about how to get it back outside. The cat became very frightened of all the noise. It hid at the top of the stairs.

"Leave it to me," I (the Guide leader) told the girls and they left for their homes.

With the silence the cat ventured out from hiding. Gently I talked to it and it began to purr loudly.

What a battered looking cat it was. Its right eye was half closed and there was a furless scar on his chest showing his rough life. It purred beautifully while following me as I put away the things from the meeting. Lovingly it brushed against my legs.

I patted the tiny head and the fur was soft and warm. The cat purred louder and began the ritual of washing its paws.

With my coat, hat and boots on to protect me from the cold, I was ready to go home. I went to the door but the cat didn't follow me. Dropping the bags that I was carrying, I had to go back to it.

When I picked it up it settled in my arms and purred even louder. How cruel I felt at having to put it outside in the winter weather. The cat didn't seem to mind: more purrs, and when I put it down outside it rubbed lovingly against my legs again as if to say "it's alright - thanks for caring". It was such a loving cat.

As I watched the cat leave I was struck by the contrast it presented. A battered, almost ugly cat, but so full of love and contentment. It made me think of people who are like this. Those who have conquered their afflictions and gone on to love and make this world a better place because of them. Others have such beauty with so little love to share. With love like this, you soon forget that some of us, like the cat are not gorgeous creatures.

Thank you cat, for sharing your love with me.

"GO AND TELL"
WMS 75th Anniversary Worship Service
by Patricia Elford

Prelude: Lord, speak to me #477 (Book of Praise)

Call to Worship:

This is our God's house.
Called by Jesus Christ,
Enabled by the Holy Spirit,
Let us praise God!

Hymn: Come, Thou almighty King #273 (Book of Praise)

Scripture Reading: John 20:1-18 TEV

Scripture Reading and Prayer Response: John 20:14-18 (TEV)

Reader: *...she turned around and saw Jesus standing there; but she did not know that it was Jesus.*

Response: Mary did not know you. Forgive us, when we, because of grief, anger, prejudice or fear, do not recognize you.

Reader: *"Woman, why are you crying?" Jesus asked her.*

Response: Jesus knew why Mary was crying. Mary *thought* she knew. Forgive us when we don't tell you what we really feel; when we don't take time with you to determine our own motives.

Reader: *"Who is it that you are looking for?"*

Response: Mary sought an earthly Jesus, confined in time and space. When she met Jesus, she no longer recognized him. Forgive us, God, when we confine you to our personal definitions of you, unable to see your glory, feel the excitement of your presence, because of the smallness of our vision.

Hymn: Lead Me Jesus, #77 (Celebrate) or
Be Thou my vision #458 (Book of Praise) vs. 1-3

Reader: *She thought he was the gardener, so she said to him, "If you took him away, sir, tell me where you have put him, and I will go and get him."*

Response: In her blindness, Mary assigned another role to Jesus, one, almost, of enemy - an invader who would steal her beloved Lord's body. Forgive us, dear Father, when we fight your will and try to do it our way!

Reader: *Jesus said to her, "Mary!"*

Response: I long to hear my name, spoken in loving compassion, by you, Jesus.

Reader: *She turned toward him and said in Hebrew "Rabboni!" (This means "Teacher.")*

Response: Teacher, help us to know you. Keep us aware of your presence.

Hymn: With the Lord as my Guide #145,(Celebrate) or
O Thou, Who dost direct my feet #463 (Book of Praise)

Reader: *"Do not hold on to me," Jesus told her, "because I have not yet gone back up to the Father."*

Response: Jesus, you have now ascended. Help us not to cling selfishly and fearfully to you.

Hymn: Fill my House #43 (Celebrate) or
May the mind of Christ my Saviour #446 (Book of Praise)

Reader: *"But go to my brothers and tell them that I am returning to him who is my Father and their Father, my God and their God."*

Response: Mary had thought Jesus was a stranger, yet he sent her to serve Him, to "be" for Him, to take His message to the others. Thank you, God, that I, too, have a chance to be your effective messenger.

Offering Hymn: Into a World of Sin and Darkness (Get the Word Around) #37 (Praiseways) or Come, let us sing #412 (Book of Praise)

Offertory Prayer: O God, accept our gifts, accept our love, accept ourselves. Through Jesus Christ, our Lord. Amen.

Reader: So Mary Magdalene went and told the disciples that she had seen the Lord and related to them what he had told her.

Hymn: Run, Mary, Run #108 (Celebrate) or
Forth in Thy name, O Lord, I go #456 (Book of Praise)

Response: Mary went and told. Let us not sit and hug the good news to ourselves. May we, nourished in the fellowship of the Holy Spirit, go, with great enthusiasm, and tell. Amen.

Sacrament of the Lord's Supper (Optional)

Reader and Congregation (Standing): Jesus is risen! God is powerful over life and death! Hope is ours to share! Hallelujah!

Hymn: Hallelujah! hallelujah! #188 (Book of Praise)

Benediction: God grant us courage and imagination, vision and strength, and compelling love! Go and tell.

Postlude: Jesus shall reign #385 (Book of Praise).

A Message from the President:

Grace Jess

Out of her face shone the light of a tranquil spirit that showed her love and devotion to Jesus Christ. I met this homey, comfortable and serene grandmother the first summer I worked for the Women's Missionary Society. She was a pioneer woman of Western Canada. As her story unfolded, she told how she and her husband and family were instrumental in having church services in the local one-room school house. She was a Sunday School teacher. There was no time to sit down undisturbed and study the lesson. Each day her Bible and Lesson Book were propped up in the window over the dishpan (not the sink). While the dishes were washed she studied next Sunday's lesson.

A simple tale of a pioneer woman but nonetheless the story of a servant of God who knew she was called out of that community and that congregation to a task for her Saviour. She was typical of the many thousands of W.M.S. women who have gone before and given us a heritage that we must honour.

In this new year, as we celebrate the 75th Anniversary of the W.M.S. (W.D.) and the 125th Anniversary of the first of the three founding organizations (the Woman's Missionary Society, Montreal; the Woman's Foreign Missionary Society of Toronto; and the Women's Home Missionary Society), it behooves us to remember the saints and the work they accomplished in and through God's grace.

The work began with the French community in Montreal, and later expanded to include the native people of Western Canada. The educational work initiated in India through Church schools with trained Christian teachers is still pursued today. The medical missionaries, doctors and nurses whom the W.M.S. sent to India began not only a medical mission but a medical educational opportunity for young men and women. We rejoice to realize that the work in evangelism education and in medicine in Taiwan has grown many times over since its original beginnings. We cannot forget our other areas in overseas work such as Guyana, Japan and China. Nor should we ignore the medical, educational and evangelical endeavours our Society achieved in Canada. These include the Atlin Nurses in the Klondike, the cottage hospitals in places like Rocky Mountain House, the schools for native peoples, the deaconesses who served Prairie settlers and those who served on vans. All of this is a heritage given to us by women of vision and faith.

Part of that heritage is the effort of these women to keep the mission of the Church ever before the minds of their own people. Through educating children and adults alike, by providing leadership and materials, they have often spearheaded the task of keeping alive and enlarging the vision of the mission of the Church in their own congregations.

In this anniversary year, I believe a challenge has been thrown to our Society to take up this vision anew. We must look at our own communities and our congregations and with thanksgiving, prayer and the guidance of the Holy Spirit rededicate ourselves. Then, in all humility, with God's help and that of all God's people, proclaim His Word of love and salvation to all around us in our homes, our congregations, our organization "even unto the uttermost part of the earth".

A Prayer for the New Year

Give us hope
to look forward
to happy tomorrows.
Give us courage
to face the hardships
without losing hope.
Give us faith
so that the joy
of receiving Christ
will lead us to serve our fellows.
Give us appreciation
for the gifts we have received
that we might use them responsibly
daring to give
friendship, service, and love.
Give us Christmas
throughout the year.

Kim Kwan Suk

- Doug DuCharme

MISSION WHERE MISSION BEGAN

By Doug DuCharme

The Middle East is a complex and disquieting part of the world. Birthplace of the three Abrahamic faiths, Judaism, Christianity and Islam, each tracing their faith in the one God of love, mercy, and peace, back to Abraham, it nevertheless comes to us today as a land of wars, terrorism, and political instability. It is still a Holy Land for us, but all too often we need to romanticize it as such, preferring images from our illustrated Bibles to the reality we see on our television screens each night on the news.

As I sit here in Cyprus, in the offices of the Middle East Council of Churches, I am conscious of many events unfolding around me - the war in Lebanon now 13 years old, the Iran-Iraq war with its toll of one million dead, the Palestinian uprising which is radically reshaping the political situation in the region on a daily basis, the 14-year-old Turkish occupation of northern Cyprus...I could go on. Images such as these, and the passionate commitments that surround them, have frightened the churches away from the Middle East over the years. That is, apart from pilgrimage tours which see little of what actually determines people's lives here on a daily basis.

We are used to looking at the Middle East as the land of Muslims and Jews, ignoring the Christians. Yet there are more Christians in the Middle East than there are Jews in the world. The churches in Lebanon, Syria, Jordan, Egypt, Israel, and the Israeli-occupied West Bank and Gaza, however, are invisible to Christians in the west. The barriers to understanding are many - historical, theological, sociological. As a result, the stereotypes multiply. We assume all Arabs are Muslim, that all Muslims are terrorists, that Middle Easterners are devious and untrustworthy. Christians in the Middle East feel caught in the middle, regarded with suspicion as Arabs by the west, and as Christians by their Arab-Muslim neighbours who still remember the Crusaders who killed and destroyed in the name of Christ some centuries ago. Yet these are the descendants of the first Christians, and it was here that the church was formed, in the power of the Holy Spirit. Its roots remain imbedded in the dusty soil of this part of the world.

There are voices to be heard. Voices of Middle Eastern Christianity. Voices that call us to a new understanding of ourselves in the world, and of the gospel. Compelling voices, which are less likely to quote the Bible, though this is common, as to speak in the spirit and cadence of biblical language itself.

The General Secretary of the Middle East Council of Churches, Gabriel Habib, is a Lebanese layman who belongs to the Orthodox Church of Antioch. He has lost track of the times he has been asked when he converted to Christianity. "My family was Christian for six centuries before Islam even existed", he replies to such questions. "In fact it was in Antioch that the followers of the Galilean were first *called* Christians in the first century, as you can read in Acts." His frustration is understandable. Since the separation of the Western church from the Eastern church in the 11th century the Orthodox churches have become increasingly remote to us. The outward expressions of faith in this part of the world are strange to our eye - priests with long beards and black gowns, in churches cluttered with icons and candles, smelling of incense, with services that seem to go on for hours. We are impatient with Orthodox tradition, and we criticize what seems to us a lack of concern for service, mission and outreach, and the relevance of faith in daily life. After two years in the Middle East, I have begun to appreciate what it takes to move beyond these perceptions. To see with new eyes.

In his book on the early Church Fathers of the Eastern church, *The Holy Fire*, Robert Payne tries to give his western readers new eyes with which to see these men whose influence is still a dynamic force in the eastern churches. "In the West there is the need for hard outlines and clear definitions", he says at one point, "the long straight Roman roads still haunt our minds. In the East men's minds moved like mountain trails, following the shape of the earth, not cutting through obstacles, and if there were palm trees to rest under, there they would rest." This is still true of the spirituality and expression of the Eastern church. As a result some of its most profound insights and turns of phrase are lost to our impatience.

The Cathedral of St. Pierre in Geneva was full as the Patriarch of the Orthodox Church of Antioch rose to deliver the sermon on the occasion of the 40th Anniversary of the World Council of Churches in January of this year. It was the same church in which John Calvin had so often preached four centuries ago, when divisions among the western churches were being forged. Patriarch Ignatios, who is one of the Presidents of the MECC as well as the WCC, spoke strikingly of the textures of Orthodox thought and practice:

> *"To Orthodoxy, doctrine, spirituality and beauty are but one; holiness, the liturgy and the icon are fundamental places. Doctrine is inseparable from poetry and symbol.... Christianity has often thought about God to the detriment of humanity, while the approach of modern thought has almost always been to think about humanity to the detriment of God. May the days of divine-humanity dawn, a place of freedom and of the Spirit."*

It is strange for us to speak of doctrine and beauty in the same breath, and to refer to holiness as place. Presbyterians have a great concern for doctrine, but would never think to describe it as "inseparable from poetry"!

Following his words on the dawn of a new divine humanity, Patriarch Ignatios paused, and moved on:

> *"In the bloody crater of the Middle East, the Orthodox Christians are - may I say it humbly but forcefully - a non-violent unarmed, confessing church. We are a Church climbing to Golgotha and making the double and unique tragedy of Lebanon and Palestine our responsibility in our prayers and our service. We are the church of the Arab East and we are proud of being so. We are fully Arabs and fully at home in this region whose tragedy is ours, but whose hope we should like to be ours also.... Our response to violence should be that of Christ: the Cross, and through the Cross that power of resurrection which permits the 'ministry of reconciliation' (2 Cor. 5:18)."*

As I read these words, I found they began to draw together in my mind the ideal of a Holy Land, and the reality of the violence and terror. And I began to understand and to share something of the perspective of the churches here, even if the words did come from the mouth of a Patriarch, an office which Presbyterian church government had not prepared me for!

A prominent layman in the Orthodox church in Palestine (the Israeli-occupied West Bank) tried to describe for me recently the situation of the Palestinian churches today:

> *"We are a crucified church. Through the palm of one hand we are pierced by the nail that is our struggle to live and witness as Arab Christians within an Arab Muslim majority society; through the palm of the other hand the nail that is our invisibility to the eyes of our brother and sister Christians in the West. And we are pierced through the feet by the nail of being less than second class citizens under Israeli occupation. Yet in our suffering we walk in the way of the Cross and are therefore confident that Christ is close to us. Because of this our hope in the resurrection is very real."*

So it was that as the Israeli army used increasingly brutal measures in an attempt to put down the Palestinian nationalist uprising, the heads of churches in Jerusalem, the "city of peace", joined together recently to speak out for justice and for peace for the Palestinians, fittingly in the words of the Old Testament prophet Jeremiah: "Let the wise man glory in this...that I am the Lord who practices kindness, justice and righteousness in the earth; for in these things I delight, says the Lord" (Jeremiah 9:23-24). Unable to release their statement in Israel, with its call for Christian solidarity with the Palestinians - whether Christian or Muslim - the Patriarchs smuggled a copy out of Israel (!) and it was released by the Middle East Council of Churches in Cyprus. The text was accompanied by a letter from the MECC's General Secretary which said, among other things, that "the vicious circle of the victims becoming the oppressors should be broken once and for all for the sake of both Jews and Arabs. Israel must end its discriminatory and oppressive policies, including its claim to exclusive right over the entire land of Palestine." Gabriel Habib also called upon the Jewish people to "break the ideology of fear and the trauma of persecution that seems to underlie the present aggressive policies of Israel and its egocentric concept of security requiring the elimination of the other instead of negotiation."

Interestingly, Gabriel Habib also ended his letter with a quote from the Old Testament, from a Psalm of David: "The Lord will give strength unto His people; the Lord will bless His people with peace" (Psalm 29:11).

Gabriel Habib received this year the E.H. Johnson Award from the Presbyterian Church in Canada for the courageous and inspiring work of the MECC, whose headquarters remain in Muslim West Beirut. In his formal address to the awards banquet Mr. Habib spoke on Mission - East and West. The address will be formally published by the BWM in the next little while, but I would like to refer to some comments from the address:

> *"We are tempted to forget sometimes that mission is done in partnership with the Holy Spirit. We go ahead and make our plans and do as if mission were just the fruits of human effort and intelligence. Mission consequently becomes a strategy, a method, and the one who has a better method is a better missionary.... On our own we emphasize conversions, and we like to count them. The conspicuous growth of the church becomes the goal of mission and we lose sight of the quiet and persuasive growth....*
>
> *"We are tempted to regard mission as a special activity, the business of people who are trained to do mission according to certain special methods. Mission becomes departmentalized. So we have 'mission boards'.... They are somewhat confusing to Christians in the Middle East, who are aware of the wholeness of Christian life, and do not have anything called 'mission boards'....*
>
> *"What is mission then? It is evangelism, yes - but not always directed only to the individual. It is dialogue, yes - but not in compromise and*

accommodation but as a witness in a situation of life. It is witness, yes - but not always over against Islam or Judaism, but in recognition of a common spiritual and historic tradition, working for liberation from sin and injustice, and for God's shalom."

The reflections that this man brought to the Assembly participants on the theme of mission, coming from an Arab Christian, a member of the Orthodox church, were as challenging and vital as anything one could expect to hear. It was apparent to all why he had been chosen as this year's recipient of the award. And it opened to many a whole new perspective on the Middle East, and on the roots of the Christian faith in those ever vibrant lands and among those peoples. Was it just by chance, after all, that Jesus was born in Palestine?

Voices from the churches of the Middle East. Different voices reflecting one vision, one hope for peace, and for justice, one ministry of reconciliation, here where it all began.

Middle East Prayer/Action Suggestions

by Gabriel Habib

[I] appeal to you to consider the following suggestions for prayer and action:

1. To express solidarity with the Palestinian people, men and women, young and old, who are struggling to recover their human integrity and dignity as well as their universally recognized human and political rights. These rights, it has always been understood, are not to be fulfilled at the expense of the Jewish people whose aspirations to self-fulfilment and nationhood have been unfortunately pursued at the expense of the Palestinian people. The vicious circle of the victims becoming the oppressors should be broken once and for all for the sake of both the Jews and Arabs. Israel must end its discriminatory and oppressive policies, including its claims to superiority as well as to exclusive rights over the whole land of Palestine.

2. To call upon the Jewish people to break the ideology of fear and the trauma of persecution that seems to underlie the present aggressive policies of Israel and its egocentric concept of security requiring the elimination of the other instead of negotiation. Such an undertaking would enable the Israelis to transform their energy and support for discrimination and oppression into solidarity with their neighbours towards justice and peace worthy of the prophets of the ancient people of Israel. If this is achieved, the people now threatened and oppressed by Israel will be able to discover the presently suppressed spiritual values of Judaism. This would help Jews and Arabs, whether Christians or Muslims, to draw on their respective spiritual heritage and establish a common ethical ground for living together in mutual respect, equality and peace.

3. To give full support to the efforts of the United Nations to create immediately an adequate framework for negotiations on the Middle East conflict. The USA and the USSR should be urged to facilitate this task and cooperate in bringing Israel, the Arab countries, and the legitimate representatives of the Palestinian people to negotiate peace and justice in the region. This should lead to total withdrawal of Israel from all Arab territories on the basis of UN resolutions guaranteeing security for all countries of the region, and the implementation of the Palestinian right to self-determination.

4. To help awaken western fundamentalist Christian groups who are unconditionally supporting the modern state of Israel as the fulfilment of biblical prophecy and are...this year [celebrating] the 40th anniversary of the State of Israel as a parallel event to the 40 years of the people's passage from Egypt to the promised land. If the international manifestations...through the so-called International Christian Embassy in Jerusalem occur unchallenged on the basis of Christian faith and ethics, the church's silence will be interpreted as acceptance of the sacralization of the modern state of Israel that the majority of the international Jewry does not seem to adopt.

This would mean also simply that the injustice caused by Israel to the Palestinian people is willed by God the Father of Abraham, Isaac, and Jacob. In the prevailing situation of the Middle East where religion plays an increasingly significant role in determining the future relationships between peoples and nations, there is no room for ill-informed and biased 'Christian Zionist' ideologies that are dangerous distortions of the Christian faith. Christians everywhere must reject all concepts of superiority of a particular people over any other people within God's creation. [EPS]

Habib is general secretary of the Middle East Council of Churches. This is excerpted from a circular letter sharing 'some of the worries and expectations' of the MECC 'regarding the painful events in the Holy Land'.

WORLD DAY OF PRAYER
March 3, 1989
"Lord, Teach Us to Pray"

The 1989 World Day of Prayer Service has been prepared by the women of Burma. Burma is a nation that is very much in the news today, and so it is indeed timely that we join in a service written by the women of that country. It is hoped that as people read and study this service, they will remember the people of Burma prayerfully and realize the struggle that lies behind the words.

Materials available include Bible Study, children's resource, large print service, posters, background information about Burma, translations of the service in Japanese, Chinese, Korean and Braille, planning guides, history of the WDP and offering envelopes. Audio-cassettes are also available to the blind and shut-in. New this year is material to use for meditation.

For materials, write or phone:
Women's Inter-Church Council of Canada,

77 Charles Street W.,
Toronto, Ontario, M5S 1K5
Tel. (416) 922-6177

Facing New Life

by George Johnston

The stillness of a misty Yukon morning was broken with the ringing of the only church bell in the community. In response there arose a howling chorus from Husky dogs. The thirteen hundred inhabitants must have known it was time to attend worship but only a very small percentage came to the Roman Catholic Mass and the following Protestant service.

Nevertheless, there is new life in the mining community of Faro which had come very near dying in 1985 when Dome Petroleum closed the operation, gave out termination notices and boarded up the residences. (See *Approaching Death*, December 1985, Glad Tidings and *Journey to Faro*, April 1984 Glad Tidings.) In time a new consortium was formed, known as "Curragh Resources." It purchased the mine, won concessions from the Yukon government and the Northern Canada Power Corporation and commenced, over a year later, working again the world's largest lead-zinc mine. The concentrate is hauled by a fleet of specially designed ore trucks to Skagway, Alaska, for shipment out of the territory.

The community is striving for a new identity on a shoestring operation. Gone are the high wages formerly paid; gone is the subsidized housing; gone is the single men's dormitory and company mess hall; gone are the free family trips to

Vancouver or Edmonton each year; gone is the community assistance; gone is the negligible crime rate. Many of the residents are single men, mostly from Alberta and Saskatchewan, who must find their own rental accommodation in the town. Some stay only a few months. Families can purchase the former homes on a rent-to-own plan from a Whitehorse firm. In the first year they worked a sixty-hour week. In the second year they worked five days on with three days off. Now they are contemplating working a shift of four days on and four days off. It is anticipated this will attract more families and give more time for the employees to be with their children. It won't increase the wages earned but hopefully will improve the quality of life and provide a more stable work force. The population is expected to increase to 1800 by January 1989. Then most of the former housing units will be used. There are about five which won't be used because of permafrost melt under them.

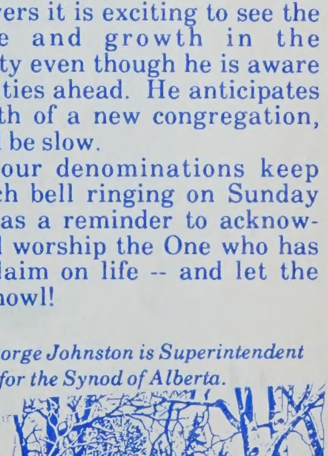
Two years ago the new mining company appeared to have a "hands off" policy with regard to the town, as if to say, "We are the mining operation over here, you are the town down there, look after yourselves." Reports now indicate it is showing more concern for the community.

The Roman Catholic and Protestant congregations have the difficult struggle of rebuilding from almost nothing with new people. Father Riguad, an Oblate priest who has been in Faro since the mine first opened in 1969, says, "It is very hard. It is different. No one has any roots here. They are all new and many don't stay." At the Protestant worship service on the last Sunday in August there were only three individuals among the very few present who had been with the congregation prior to the mine closing. One of them was Jack Bowers, a mining engineer, who held on to his belief the mine would open again. He was chairman of the Board of Managers in former years and pointed out that the new mining company, unlike the former one, does not pay for the fuel oil for the manse and the church. This places an additional expense of $8,000 to $9,000 per year on the church's meagre income. Offerings now are low because numbers are fewer and incomes are less. This is a shared ministry with the Lutheran, Presbyterian, Anglican and United Churches involved. The present incumbent is a young Anglican priest. All participating denominations have been asked to increase their support and the Presbytery of Peace River is hoping to do that with the 1989 Board of World Mission grant.

Faro has a proven ore body to carry it to the year 2005 and estimates point to an additional fifteen-year supply after that. For Jack Bowers it is exciting to see the new life and growth in the community even though he is aware of difficulties ahead. He anticipates the growth of a new congregation, but it will be slow.

May our denominations keep the church bell ringing on Sunday morning as a reminder to acknowledge and worship the One who has a prior claim on life -- and let the Huskies howl!

The Rev. George Johnston is Superintendent of Missions for the Synod of Alberta.



Unknowingly

"What can I do? My hands are tied -
I can't obey my crucified;
I cannot go and preach to all
The blessed news...'tis bitter gall."
This was the woman's anguished prayer;
Humble, wretched, in her bedroom there.
The shabby walls, the faded floor,
Took on a hue ne'er seen before;
It mattered not - she had no gold -
Her treasures rare would never mould.

"Oh bless my boy and keep him pure;
Oh, stay his hand, let motives sure
Fill his young mind with thoughts of Thee.
Oh, 'twould be such ecstasy!"
She paused: "And bless these dearest friends of mine;
Pour down Thy love, for they are Thine.
And thank you for this friendship dear;
Enfold them in Thine arms so near.
And father bless the mission field;
May many come, kneel, and yield
Their very life to Thee, my Lord,
And learn to love, and read Thy word."

She slowly rose. She didn't know
That somewhere in this world of woe
Her boy was stopped by unseen hands,
And slowly turned from evil lands,
To safer fields, not far from home,
Where he would change and cease to roam.
She didn't know the shaft of light
That filled these friends that very night;
That comforted them and led them on
To cheer them till that final dawn.

Nor could she hear the shouts of praise
That many sang the following days,
For they had heard the message sweet;
The chaff was blown, and left the wheat.
Her hands were tied? Yes, they were tied,
But she obeyed the Crucified.

Elizabeth Payne

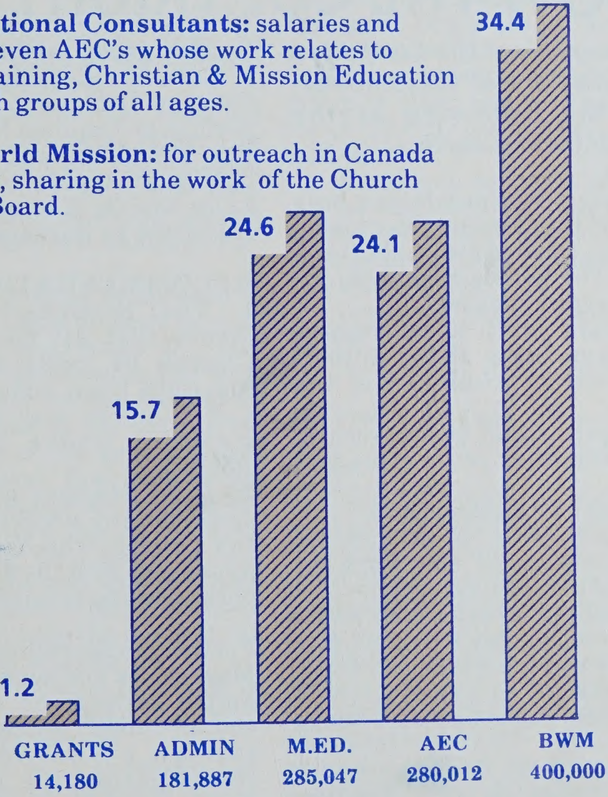
ESTIMATES 1989

Grants: to interchurch organizations and Christian literature groups worldwide.
Administration: includes Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses.

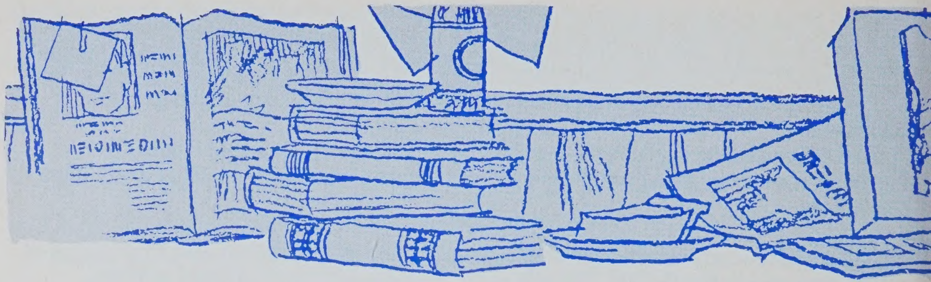
Mission Education: includes salaries for three executive and four support staff, resources for Adult, Youth, and Children, Glad Tidings and the Book Room.

Area Educational Consultants: salaries and expenses of seven AEC's whose work relates to leadership training, Christian & Mission Education and work with groups of all ages.

Board of World Mission: for outreach in Canada and overseas, sharing in the work of the Church through the Board.



Synodical objectives have been accepted for	**$1,024,727**
Balance will have to come from legacies, gifts and interest	**$ 136,399**
TOTAL ESTIMATES	**$1,161,126**



KNOW THE COPYRIGHT LAW

The Congregational Life Committee of the Presbytery of Westminster, reports the following as the outcome of their research.

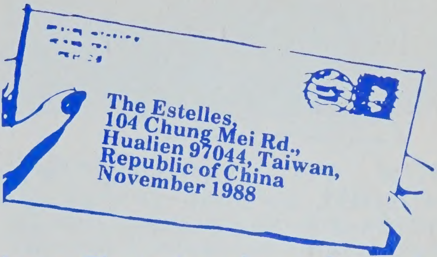
a) Anything original is the sole property of the person who created it. It has an implied copyright (i.e. a sermon). The author may apply for a formal copyright as well.
b) Any work which is copyrighted is the sole property of the author. His/her rights include all of the following:
   i. reproduction of his work in any way known or yet to come into being
   ii. making of adaptations
   iii. the selling of printed or recorded copies of the work or licensing of others to do so.
c) Any individual or church which allows copies to be made of any author's work without first obtaining written permission is guilty of theft and is liable for heavy fines.
d) Sessions and Groups should insure that they do not reproduce any copies of song, music or hymns unless they have specific permission of the copyright holders.
e) Groups are referred to the Acts and Proceedings 1982, p317-318 for the latest statement of the General Assembly on this matter.
f) Any group wishing explanation of Canadian Copyright laws and a list of publishers can send $3.75 plus postage to Anointed Ministries, P.O. Box 731, Chatham, Ontario N7M 5L1 for the booklet called *Copyright Laws and the Church - A Layman's Handbook* by Barbara R. Little.

RECOMMENDATIONS:
1. That Sessions be directed to insure that all members of the Church be made aware of the copyright laws, and of this report, and that, in any way, copying material under copyright is stealing.
2. That Sessions and Groups insure that any material presently in the church which has not been duplicated with the author's written permission be removed from use.

Further re copyright complications: Most choirs and congregations have ample collections of music and choral music, which are used but rarely. The committee is investigating the possibility of creating a registry of sheet music and books of music which congregations would be willing to share with other congregations on a reciprocal lending arrangement.

(adapted from *Equip*, Vol. iv, No. 8, Sept. 88 & used with permission.)

Dear friends,



The Estelles,
104 Chung Mei Rd.,
Hualien 97044, Taiwan,
Republic of China
November 1988

It is not always easy to fully discern what the Lord is doing in some of the changing events we are witnessing in Taiwan these days in the government, in society and in the church. There is a relaxation of controls, more social unrest and a heightened concern about the future of Taiwan. ...At Yu-shan Theological College, Principal C. S. Yang will leave to follow in the footsteps of Dr. C. M. Kao as Executive Secretary of the General Assembly of the Church.

In the meantime, our students continue to struggle with the problems arising from the tensions between the old and the new [marriage plans, dowries, social traditions, social issues i.e. abortion]....

It is a challenging experience to be living with them in these days of change. The challenge for the church is how to promote the new lifegiving power of the Gospel of Jesus Christ and at the same time preserve some of the good cultural values of the past. Pray that in the midst of the change all around us, we may see the Spirit of God strengthening the hand of the faithful remnant and that we may have the necessary wisdom to know how to help advance the goals of the Kingdom of God in these days.
Current events indicate that Asia is approaching a watershed that will greatly affect the work of
Jesus Christ in the next decade. Let us work and pray together while there is time for decisive input.

Judy has another ministry with two Bible Study groups for women from the professional world. One of the ladies has a strong Buddhist mother-in-law who is preventing her from establishing a Christian home. The topic under study now is "Christ in the Home". Pray for her that she may soon be able to realize this goal. Some others are taking what they learn here and using it to help other women through a similar group in their homes. This takes a lot of time to prepare for, but it is well worth it.

Please join us in our prayers for our [seven] children, that they may always seek the Lord's will for their lives and continue to grow in their love for the Lord.

Yours in the name of Jesus Christ,

Bill & Judy Estell

The WMS (W.D.) Council Executive gives a grant to the work of Yu-shan Theological College.

Ten Days
January 27 to February 5, 1989
Visions and Values of a Just World

Ten Days for World Development is a year round program. The resources can be used in study groups at any time. The high profile period serves to focus public attention on the issues.

Many Third World visitors will travel during this period. Public events will be held by local ecumenical *Ten Days* groups. A country-wide prayer vigil will again occur.

For further information contact:
Ten Days for World Development
Room 203,
85 St. Clair Ave. E.,
Toronto, Ont. M4T 1M8
(416) 922-0591

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

HOW TO SUCCEED AT SCHOOL *by John D. Lawry. Published by Sheed & Ward. Price $10.10*

This book is geared to young people entering their first year of university. It offers some practical suggestions about problems/situations they might encounter - writing term papers, learning to share a room, choosing courses, coping with test anxiety, taking care of their health. The author also offers some spiritual insights regarding forgiveness, living the servant role, what to do on Sundays, etc.

The book is in the form of a series of letters from a professor - the author - to his daughter, and is based on Dr. Lawry's own observations of, and involvement in, academic life. While some letters seem more geared to female students - "Letters to Daughters", "The Power and Burden of Feminine Beauty" - much of the information and advice would be useful for anyone, male or female, going to university.

The greatest drawback to the book is the author's style. Dr. Lawry has difficulty leaving his academic vocabulary and approach in the lecture room. They carry over into his writing so that what he wants to say is often lost in how he says it. Some readers might not stay with him to the end of the book, thereby missing some good advice and valuable insights.

Rosemary Doran

YOUR WILL BE DONE - MISSION IN CHRIST'S WAY *Produced by The Commission on World Mission and Evangelism, World Council of Churches, Geneva. 1988. Price $5.95*

This theme, chosen for the World Conference on Mission and Evangelism to be held in San Antonio, Texas, USA in May 1989, invites Christians everywhere to consider their missionary obedience. The great majority of us will not attend the conference; yet wherever we live, we may discover afresh what God's will is for us, so that we can respond to it through the commitment of our lives.

The first two pages of the study material introduce the reader to the theme, "Your will be done - Mission in Christ's Way". The four subsequent sections focus on particular aspects of mission experience today in which we seek to know and to follow God's will. Each of these sections begins with a short story that illustrates the focus of the section, and we are asked some soul-searching questions, e.g. "To what kind of conversion are we Christians called, to become faithful stewards of the earth? How should this conversion shape our lives?"; "How can churches reflect in themselves the oneness of the human family?; How can they become the community for persons so often marginalized?"; "What criteria should govern the sending of personnel today and what is a proper relationship between local churches and personnel from another country serving in the area?"

Following the study material are ten biblical reflections, written by women and men from different regions of the world, and offering a great variety of approaches to the theme. Some of the biblical passages chosen will surprise you! Some will especially appeal to your sensitivity and understanding while others may seem more relevant to other groups. The studies are intended to further stimulate our reflection on and our faithfulness to God's will.

Included in the book are four songs on the theme which no doubt will be sung at the conference. While this material has been published for the 1989 Conference, the theme, the ideas and the questions are not dated, and will continue to be relevant. This book is therefore an excellent source of study for any congregation, group or individual seeking to know and follow God's will.

Kass Whitefield

Error in Price
Angels on our Bedposts , Glad Tidings Nov. '88 page 24 is **$1.25** not $1.50 as advertised.

In The World - BWM News

CANADA

On Sunday, October 16th the official inaugural service of the **Toronto Portuguese Church** was celebrated in Dovercourt-St. Paul's Church, where the new congregation meets each Sunday afternoon. Well over 200 were in attendance at this service during which the Moderator of West Toronto, the Rev. Dr. **Dennis Oliver**, formally constituted the congregation, and the Portuguese youth choir provided spirited music.

SOUTH AFRICA

After many years of appropriation the government has returned the church buildings belonging to the **Rand Presbytery** of the Lesotho Evangelical Church. The buildings are in need of much repair to be useable, but each congregation is excited to have their building back. Canadians who wish to share in this project can do so through "Special Gifts."

WEEK OF PRAYER FOR CHRISTIAN UNITY

"The Body in Christ"

The Week of Prayer for Christian Unity will be celebrated in local churches of various denominations 22-29 January, 1989. The Week is sponsored in Canada by the Canadian Council of Churches and prepared by a team which includes Anglican, Baptist, Christian Church (Disciples), Lutheran, Presbyterian, Roman Catholic, Salvation Army, and United Church representatives.

Each year a different country is invited to prepare resource material for the Week of Prayer. The theme for 1989 is "The Body in Christ", and it is a special occasion for Canada because this year the materials prepared by the Canadian committee have been distributed around the world.

Sample kits and suggestions for use are available through denominational offices and ecumenical networks. A poster and a bilingual service booklet are available from Novalis C.P./Box 9700, Terminal, Ottawa, Ontario K1G 9Z9, until December 7, 1988.

Celebrate
Youth

January 1989 - A New Year! A New Opportunity to Work *With* Youth!

When I was a child, on the first Sunday of each new year our minister would remind us of the boy who received a clean slate with all his mistakes wiped away. He was given the opportunity to begin again. To try to do better. And then he would remind us that with each new day or year, we are also given the same opportunity.

These days as we look at the statistics for the Church we wonder whether we have come to the end of an era when men and women of all ages shared in worshipping and working together as co-workers with God. The earlier part of this century saw the church as people with a purpose, all ages coming together to study and worship and then going out to share the Good News of God's love.

Today we seem to be more concerned for ourselves, our own well-being and share God's love only in times of crisis. We have become protectionists in every way. We want to keep the past in the present: *no changes please*! Everything must be done *our* way or not at all. And those who may be more a part of the future than the present are often ignored or passed by. Children and youth can so easily be left out of a visioning process because the past dictates that "children should be seen and not heard!"

They may want change! They do want to feel they are a part of the Church! NOW! How can we do this?

We can encourage them. We can call them by name. We can include them in all our celebrations. We can be concerned for their comfort as well as our own. We can share our faith with them. We can help them to develop their own faith in God and allow them to practise it. We can listen to their opinions and learn from them. Did not Christ say that "a little child shall lead them"?

They *can lead us into the future* if we let them!

But they also need to hear "the Gospel". Romans 10:14b says, "And how can they hear if the message is not proclaimed?" (Good News Bible)

We are God's messengers to all those around us. If we do not proclaim God's message but keep it to ourselves, we do as Matthew 18:6-8 says, we put a stumbling block in the way and we are to blame if others stumble and fall.

As we begin the New Year let us make the way clear and straight for the Lord who is part of our future.

Lois Powrie

NEWS

YOUTH COUNCIL URGED FOR SOVIET UNION

ODESSA - An ecumenical youth seminar here has supported creation of an ecumenical youth council in the Soviet Union to strengthen relationships among Christian youth there and with ecumenical youth efforts elsewhere.

The seminar, with participants from seven Soviet denominations, came right after a visit to the Soviet Union (23-28) September by an ecumenical youth delegation under the auspices of the World Council of Churches.

The group - from Malaysia, Senegal, Guyana, Sweden, Brazil, Cyprus, and the USA - came at the invitation of officials of the Russian Orthodox Church. Theme of the seminar was ‘The Church and Social Transformation - The Role of the Church in the Restructuring Proces’.

The proposed youth council would also ‘help us find solutions to the social tasks which the churches in the Soviet Union are facing in connection with changes in the political and social life in this country.’ [EPS]

NESTLE BOYCOTT RESUMED

GENEVA - Resumption of the international boycott against the Nestlé Company has been announced by the International Nestlé Boycott Committee for Europe and Action for Corporate Accountability. An earlier boycott against Nestlé attracted support from church groups in several countries. ACA and INBCE say the renewed effort is necessary because Nestlé is violating the UN code on infant-formula promotion and marketing. The two groups particularly fault ‘dumping free supplies on hospitals and maternity wards’ by Nestlé and others. They say that ‘prevents the establishment of breast-feeding, and thus results in infant malnutrition and disease.’ [EPS]

DONALD ANDERSON TO LONDON

Donald Whimbey Anderson, former general secretary of the Canadian Council of Churches, is the new associate secretary for ecumenical affairs at the London-based Anglican Consultative Council. He succeeds George Braund, who becomes a team vicar in the Diocese of Oxford of the Church of England. [EPS]

USA BISHOPS REJECT FEMALE COLLEAGUE

NEW YORK - Bishops of six of the 99 domestic dioceses of the Episcopal Church have denounced the election last month of Barbara Harris as a suffragan (associate) bishop in one of the dioceses of the denomination. Calling it ‘a direct assault upon the unity of the church’, the six - plus three retired bishops - say they will not be in communion with her, and cannot accept the validity of ordinations or confirmations she administers.

'The historic faith of Anglicanism will have been irreparably compromised should Ms. Harris undergo the rite of consecration and be seated in the House of Bishops of the Episcopal Church', they add. [EPS]

BISHOP DENIED PASSPORT

WINDHOEK - Lutheran Deputy Bishop Zephania Kameeta has been denied a passport by South African authorities for the tenth time in four years. Kameeta was invited by the UN to attend a meeting in Canada. He was also due to travel to Europe for church meetings. No reason for the denial was given. Lutheran Bishop Hendrik Frederik called it a 'gross violation' of the 'fundamental rights' of Kameeta, and 'persecution' of the church. [EPS]

WICC APPOINTS NEW EXECUTIVE DIRECTOR

The Women's Inter-Church Council of Canada (WICC) has appointed Vivian Harrower as Executive Director. She replaces Donna Hunter who had been with the WICC for eight and a half years. A former journalist, Ms. Harrower holds a Master's degree in theology from St. Michael's College at the Toronto School of Theology. She has worked as a reporter for the Brampton Daily Times and as a freelance writer for many church publications. Most recently she was on staff at the Church of the Holy Trinity in Toronto.

-Vivian Harrower

Retirees Report

Margaret Ramsay has lived in her home town of Brantford, Ontario since her retirement in 1972. Her activities include leading a weekly Bible study group, Secretary for the Cradle Roll Department in her home church, Central Presbyterian and involvement with the local WMS Auxiliary and Presbyterial.

In her travels, Margaret visits other auxiliaries and friends. Last summer she travelled to the West Coast. In 1985 Margaret participated in the 100th Anniversary celebrations of the Presbyterian Church, Guyana. She was able to visit the Essequibo Coast where she had lived for some years. Margaret went to Guyana (then British Guiana) in 1944 after serving in Formosa and in the city of Regina, and returned to Canada in 1968.

-Margaret Ramsay

wms highlights

SYNODICAL NEWS

The **British Columbia** Synodical held their Semi-Annual meeting September 24 -26, 1988 in St. Andrew's Church, Kamloops. The Kamloops congregation are celebrating their 100th birthday. A special guest was May Nutt, Executive Secretary of the WMS from Toronto.

The church service on Sunday morning was followed by a Pot Luck Luncheon with the congregation at St. Andrew's. A panel of two adults and two teenagers, with Bob Pankratz, an assistant minister at St. Andrew's acting as moderator, discussed "What does it mean to be involved in Mission?"during the evening session. Mr. Pankratz also led a sing-song with his guitar.

On Monday Strategic Planning was conducted by Miss Nutt and President Margaret Walker. After dinner, the Rev. Peters held a Communion service. The closing address was given by the Rev. E. McLagan from Armstrong.

PRESBYTERIAL NEWS

The Tri-Presbyterial (**Chatham, London and Hamilton**) Enrichment Day with the theme "God Loves, How Shall We Respond?"was held at Knox Church, Embro, October 15, 1988. A sing-song and worship was led by Marion Weldon, President of the London Presbyterial.

Small groups with team leaders followed the theme "A Spiritual Journey" under the titles *Growth, Grounding, Harmony, Compassion and Solitude* with scriptural references.

The Fall Rally of the **Montreal** Presbyterial took place on September 24 in the Margaret Rodger Memorial Church, Lachute, led by President Mrs. Druse Bryan. An inspiring worship service was conducted by the minister, Dr. George A. Malcolm and the theme "Then and Now" was effectively carried throughout the day's program by hymns, skits, old newspapers, dialogue and a sing-a-long conducted by the Rev. Wally Hong. Guest speaker was Mrs. Helen McLeish, Treasurer of Council Executive.

An amusing skit with Doris Blaise and Donalda Ogilvie acting as television talk show hosts, began with a WMS history quiz of the audience and ended with a sincere plea from the Rev. Wendy Snook, Synod Youth Director, to show concern for the youth of our Church.

An Honorary Life Membership was presented to Hazell Davis by Mrs. Ritchie Bell.

The Fall Rally of **Glengarry** Presbyterial was held in St. John's Church, Cornwall on September 28, 1988. The theme was "Plough to the end of the furrow". Marianne MacDonald, acting president, presided. The worship service included a short meditation on Autumn.

A warm welcome was extended to all by Agnes Milloy of St. John's and the Rev. Fred Rennie brought greetings from Presbytery. The Rev. Wendy Snook, Synod Youth Director, urged the women to encourage youth to be active in the church.

Guest speaker, Joy Randall, gave a very interesting presentation with slides of Taiwan, particularly Changhua Christian Hospital.

The Fall Rally of **West Toronto** Presbyterial was held September 28, 1988 in St. Andrew's, Islington. Dorothy Clark, President, opened the meeting reading Psalm 84. The devotions were given by Joy McLean reading from Romans 10. Bev McWhinnie sang a beautiful solo.

Ruth McCombie introduced the guest speaker, the Rev. Paul McLean on furlough from Taiwan. He was accompanied by his wife and youngest son.

Sarnia Presbyterial celebrated 100 years of witness for Christ with three separate events spaced throughout 1988. A birthday party was held September 28 at Paterson Memorial Church in Sarnia with over 175 in attendance. The theme was "Carrying the torch of faith into the second century".

The minister, the Rev. Tom Rodger welcomed all. Presbyterial president, Marilyn Shaw chaired the evening program. A red rose was presented to past presidents who were present -- Dorothy Neal, Queenie McBean, Mae Gillatly, Sophie Jackson, Jean Christensen and Margaret Lester. (Absent were Barbara Hillis and Joyce Pritchard.) A beautiful birthday cake, the artistic creation of Queenie McBean, was cut by WMS members Clara Hamilton and Jean Christensen. Special music was by the Shaw Family Singers.

The Annual Fall Rally of **Hamilton** Presbyterial was held October 1, 1988 at New Westminster Church, the theme "Go and Tell". A warm welcome was extended to the church by Bonnie Wescott and Rosalind Goforth with the opening worship being taken by Jean Long of Aldershot WMS.

Guest speaker was Heather Johnston recently returned from a trip to Africa.

The Fall Rally of **Bruce Grey** Presbyterial was hosted by Durham Church on September 22, 1988. President Barbara Tubb from Durham led the Hymn Sing and the Rev. Mervyn Tubb opened with prayer and welcome.

The mission study "Faces of Poverty in our Midst" was introduced by Carol Mackowski, Southampton. The members then played the game "Web of Poverty" and Poverty Pie.

Following singing from *Celebrate*, Dorothy Lamont of Port Elgin introduced Major "Bert" Morris of the Salvation Army, Owen Sound. He gave a view of how the poor are helped - from the soup kitchens of the early century to the food banks of present day.

The offering was followed by a solo "I Asked the Lord" sung by Gerry McWaters and accompanied by Edith Waldie both of Walkerton. A trio of actors from Walkerton presented a worship in the form of a two-act skit: Kay Remus, Anne Marie Morgan and Anna Neill.

Gerry and Edith, accompanied by Anne Marie closed the service with a duet "A Whole New Me".

On September 20 at St. Columba Church, Parksville, B.C. women of **Vancouver Island** WMS met for their Fall Rally. The Rev. David Robertson's meditation followed the Rally's theme "Let My People Go". After lunch the women enjoyed a sing-song led by Synodical President Margaret Walker. Under the direction of Lynda Inglis we learned a joyful South African song of praise. Ivy Howard, with her usual enthusiasm, led the Bible Study.

Mrs. Inglis then gave a talk and slide show "A Glimpse of Africa".

LOCAL NEWS EVENTS

Church persons of various faiths gathered in Treaty Park, **Fort Qu'Appelle,** Saskatchewan to share a minute of silence and a moment of sound as they joined with 50 other countries to celebrate United Nations International Day of Peace on September 19, 1988. The bells of St. John's Anglican Church rang out with joyous sounds expressing hope. Mayor Ernie Huber voiced his deep concern for peace and encouraged those working in the community towards this goal.

Knox Church, Walkerton had a very interesting Thankoffering meeting on October 19 in the sanctuary of the church. Guest speaker was June Stevenson, Editor of Glad Tidings, whose topic was "Thanksgiving is Thanks*living*".

The choir was present and special music added to the evening. Over 70 people attended and joined together in the church hall afterwards for a social time and refreshments.

- June Stevenson with the Rev. Fred Neill and Mrs. Anna Neill.

ANNIVERSARIES

On October 16, 1988 the Ruth MacLean Auxiliary of **St. Andrew's, Petrolia** took charge of the worship to celebrate 100 years of service to mission by many women of their church. Margaret Lester of Forest, immediate past president of the Sarnia Presbyterial was guest speaker. Several former members returned for this special service. The birthday cake was cut by Ruth MacLean of Clinton. (See **Historia** column for historic information about this group.)

The 100th Anniversary of **South Kinloss, Lucknow** was held May 4, 1988. There is still an enthusiastic group of 35 members and 5 associate members. Centennial gowns were worn for the occasion.

President Mrs. Leonard Clarke welcomed members, friends and guests. A skit depicted a meeting of early days. Guest speaker Mrs. Evan Keith, president of Maitland Presbyterial, had as her message "Catch the Vision Again". A trio sang a fitting number "A Hundred Years of Blessing".

A Certificate of Honorary Membership was presented to Mrs. Harry Lavis who had been a member of the group since 1933. The eldest member of the group present was Mrs. Jean Hughes, 95 years of age, a member since 1922.

The WMS of **St. Andrew's, South Eldon** celebrated their 100th Anniversary on June 1, 1988. The theme was "Witnessing in Christian Love". A worship service on Christian Love was given by Ruth Flynt, Gladys and Norma McEachern. Special music was provided by a group of members who sang and a piano duet by Helen Torrey and daughter Carol. Ruth MacEachern read a historical sketch of the society since its beginning in 1888.

Guest speaker Elizabeth Pearse of Fergus, a former member, presented an inspiring message on the theme as shown in the life of Mary, the mother of Jesus.

Jean Taylor, the eldest member and Marie Dart, President, cut the anniversary cake.

- Jean Taylor and Marie Dart at St. Andrew's, South Eldon's 100th anniversary.

St. Andrew's Auxiliary, **St. Andrew's, Guelph**, celebrated 100 years of service October 15 and 16, 1988. Past Presidents, Life Members and guests were welcomed by the President Eileen Young and Hon. President Jacqueline Darch to a reception October 15 followed by a buffet dinner and a program consisting of music and charades on missionary hymns and countries where our missionaries are serving.

WMS members participated in the special anniversary service at the regular morning service October 16. Karen Timbers brought the message from Matthew 25:31-46.

A brief history of the Auxiliary was given by Ann Endicott. A large banner was presented featuring a gold cross, superimposed on a white world on a blue background encircled by figures of children, the motto "The World for Christ" and the WMS logo.

The Anniversary cake was cut by Mrs. Koch, oldest active member and Mrs. P. Darch.

- Mrs. Darch and Mrs. Koch cutting the anniversary cake at St. Andrew's, Guelph.

The Goforth evening Auxiliary of **First Church, Chatham** celebrated their 60th Anniversary with a birthday party at First Church. Former members, founding members and present members attended. Guests from Newmarket, Toronto and Leamington were present.

This event commemorated the 100th Anniversary of Dr. and Mrs. Jonathan Goforth's first journey as missionaries to China. An interesting display depicted the Goforth's work in China and 60 years of events in the Auxiliary.

Mrs. Gordon Sharpe presented Mrs. F. A. Creasey, President of the Auxiliary with an Honorary Membership in the WMS. Mrs. Creasey also received an Honorary Membership pin, the gift of her son Jim. Anniversary cake was served to guests and friends.

Address corrections : "Who & Where" November '88 Glad Tidings.

INNER CITY MINISTRIES
Christian Community House,
Ms. Sandra Estabrooks,
416 Lisgar Street,
Ottawa, Ont. K1R 5H

FELLOWSHIP HOUSES
Winnipeg
New Director: Mrs. Charlotte Redford

NATIVE PEOPLES-
Winnipeg - Anishinabe Fellowship Centre
Mr. Stewart Folster,
61 - 1321 Beaumont Ave.,
Winnipeg, Man. R3T 5E5

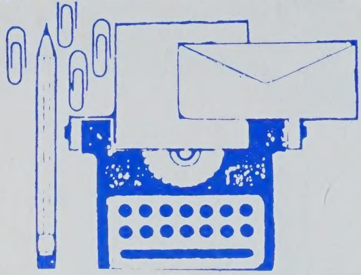
historia

The Woman's Foreign Missionary Society of St. Andrew's, Petrolia, Ontario was organized in April 1888 with Mrs. G. B. Robson as first president. Later there was also a Women's Home Missionary Society. In 1914 the two amalgamated as the Women's Missionary Society and appointed Mrs. John Walker as first president.

This WMS ended in 1950. Their work was carried on by younger women in the Grace Hay Auxiliary which had been organized in 1936 by Mrs. R.J. Hay (called the Young Women's Auxiliary, then Evening Auxiliary) and named Grace Hay in 1960, and the Ruth MacLean Auxiliary which was organized by Mrs. R. U. MacLean in 1951. In 1979 the few remaining members of the Grace Hay Auxiliary joined the Ruth MacLean Auxiliary.

PRICE CHANGE
LIFE MEMBERSHIP PINS
$33.00
as of January 1, 1989

Our readers write:



The following is a response to Ruth McCombie's letter (Glad Tidings, Dec. '88, page 30) and some comments on the subject of dialogue with people of other religions.

In her letter Ruth McCombie expresses a serious concern that the relationship of Christians to people of other religions should be one of evangelization - telling the "Good News". I appreciate and respect Mrs. McCombie's concern and believe that indeed this is our responsibility in mission.

However, Mrs. McCombie's comments about " 'uncertain sounds' emanating from the Glad Tidings" suggest an assumption which needs to be brought to the surface and examined. The assumption appears to be that every article printed in the magazine expresses a stance that the Society has adopted and should be accepted as such. My problem with that assumption is that such an editorial policy draws very close to being propaganda. As I understand it, the policy of the magazine is to provide information about mission work in which we are involved as well as what is happening in mission around the world. If an issue comes to the fore it is our responsibility to let people know how it is being approached and what is being said about it.

A second apparent assumption disturbs me. This assumption seems to say that if one aspect of mission is raised up for scrutiny, all other aspects will be abandoned. This is not the case at all. It is not a matter of competition. "Will we have evangelism or dialogue?" is not the question. Rather the point is that along with evangelism we can have dialogue. In a similar way over the years along with evangelism we have had service (health care, education, etc.).

In describing mission, the metaphor of a cut diamond helps my understanding. The cut stone has many facets, each one interrelating with all the others to create sparkle and lustre. It seems to me that if we can see dialogue as one facet of mission we can look at it more dispassionately.

As Mrs. McCombie points out, dialogue and respect for persons is not new to mission. Today, however, our relationship to and our interchange with people of other religions and belief systems have become *urgent* questions. Two factors that contribute to this are the speed of communication and travel and the migrations of people, especially those forced to move (i.e.) refugees. One way of meeting this challenge is through dialogue but there has always been a concern that in dialogue syncretism will take over and the uniqueness of Jesus the Christ will be lost. This concern has resulted in the development over the years of a number of approaches to dialogue, four of which Rosemary Doran has drawn to our attention in her article (October 1988 Glad Tidings).

Not all of these are syncretistic nor is it right to assume that dialogue means one is "ashamed of (Jesus) and of (his) words" (Mark 8:38). The very essence of the dialogue that is encouraged requires the sharing of what you believe and of your faith experience. "Sharing what we believe" presumes that the beliefs of the dialogue partners differ essentially from one another. As Raymond Fung is quoted as saying, the reason to tell the story is because "...I must share with dialogue partners what I treasure most." (October '88 Glad Tidings). To the best of my understanding there is no dialogue unless that sharing of what you hold most dear takes place.

To conclude, let me say that Glad Tidings does not necessarily condone every aspect of an article that it carries. What it does try to do is let the reader know what people are saying and doing in mission, and it encourages readers to examine the variety of facets in the mission enterprise. We pray always for the gift of discernment under the guidance of the Holy Spirit in this mission to which we are called.

Barbara Woodruff,
Adult Secretary, WMS (W.D.)

EMPLOYMENT OPPORTUNITIES

Women's Missionary Society (WD)

Three Area Educational Consultants are required for work in Mission and Christian Education in the Synods/Synodicals of:

Saskatchewan
Manitoba and Northwestern Ontario

Job Description available on request. Send applications to:

Executive Secretary, Women's Missionary Society (WD), Room 100,
50 Wynford Drive, Don Mills, Ontario, M3C 1J7.
Telephone 1-416-441-2840.

In Remembrance

Mrs. A. D. (Ethel) Ferguson,
Guthrie, Alvinston, Ont.

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Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

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GLAD TIDINGS

FEBRUARY 1989

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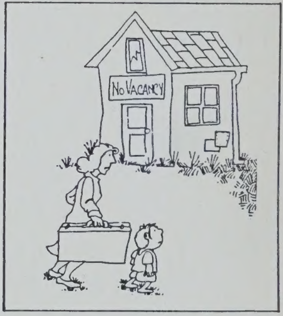

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CREDITS

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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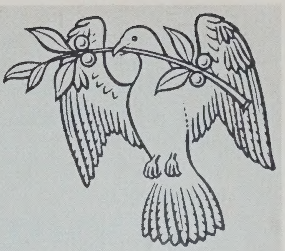


Going Through the Cross

"No one really wants to go to the cross, or the way of the cross, but it has dawned on me in a new way that it does not look like we can achieve our liberation in South Africa without going through the cross... it looks like it is in our death that we shall rise again into a new and just society. It looks like that it is in our weakness that we become strong... that it is through this seemingly hopeless situation that there can be hope even to free or liberate the oppressors and those who are intoxicated with power... it did not occur to me that I will be required to go the whole way through.... Yes, I am scared about this reality, I wish I could avoid it,... so that I can also live a 'normal' life like other people. I am scared that if this is the will of the Lord I will not escape it....

This is the Kairos, it is our Kairos and I beg you, sisters and brothers to pray with us, to act with us, even if it might cost us pain, to help us deliver this new baby, the new, just, democratic and non-racial South Africa where all will live in peace... I ask you to pray with me, and for my family for whom I feel guilty... I put them in danger and deprive them of a normal life. I am now half-way through to Jerusalem, maybe I should put down my pen...."

(Excerpted from an open letter to all those who care by Rev. Frank Chikane, General Secretary of the South African Council of Churches (SACC).)

"... If there are not fundamental changes in South Africa, we are prepared to invoke total sanctions against that country and its repressive regime. If there is no progress in the dismantling of apartheid, our relations with South Africa may have to be severed absolutely."

Brian Mulroney, U.N. General Assembly, October 23, 1985.

This is...a time when God challenges us to celebrate the great diversity of peoples in our world; and a time when our understanding of the body of Christ is revolutionized.

Mission in the Context of Relationship

by Clara Henderson

Clara Henderson returned to Malawi in the fall of 1988.

What is Mission?

What is your understanding of Mission? What comes to mind when you think of our Church's involvement in other countries? What is the role of our Church's missionaries in these countries? How do you envision *your* involvement in our Church's mission activities?

These are questions which we as the Church should be continually asking ourselves as long as we are involved in missionary activity. They are questions that are coming into focus for many Presbyterians as they respond to the issues raised by Joe McLelland and Ray Drennan in the *Presbyterian Record.* They are questions which challenge each of us to examine our faith and the working out of that faith within the global community.

Some people in our churches would say that a missionary is someone who travels to other lands and preaches the gospel to those who have never heard the good news. Or, a missionary is someone who travels to other lands and passes on skills to Christians there. They might go on to say that the role of our Church is to be involved in development projects and to provide financial support for these projects.

Each of these concepts of mission

has some element of truth. However, at the heart of each of these concepts is the idea that we have something to give and that it is our imperative to do so. Basically, that we are the "Givers" and the other churches involved are the "Receivers".

I would like to challenge this understanding of Mission because I believe it undermines the Mission dynamic. Mission is an enterprise that must be understood in the context of relationship. Relationship implies equal sharing of care and resources. If one party is only seen as the "giver" and the other party is only seen as the "receiver" then there is not much room for meaningful interaction within the relationship. If we remove Mission from this context of relationship then we also remove with it the essential ingredient of mission - human interaction. Without this interaction the mission dynamic would be reduced to an empty, faceless concept.

Mission as Relationship/Partnership

Relationship or Partnership, as our Church calls it, is at the heart of the present mission activity of our church. All of the churches we are involved with overseas are mature autonomous Christian churches which are under indigenous leadership and which may have a history of Christian witness spanning three or four generations. Given this maturity, there is tremendous potential for the development of equal sharing amongst all churches involved in the mission relationship dynamic.

The idea that we "give" and these churches "receive" cannot be an acceptable basis for our relationships. If that is our understanding then our concept of Mission needs to be challenged, and our understanding of how we function within the Mission relationship/partnership needs to be redefined.

Paul in his letters to the Philippians and Corinthians presents us with a picture of what partnership in the gospel means.

> "And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into *partnership with me in giving and receiving* except you only; for even in Thessalonica you sent me help once and again." Philippians 4:15-16 RSV
>
> "As for Titus, he is my *partner and fellow worker* in your service..." 2 Corinthians 8:23 RSV

Paul aligns partnership with the giving/receiving dynamic and he describes a partner as one who is a "fellow worker".

We need to understand our partner churches as fellow workers with us in the gospel of Jesus Christ and we need to understand how we can encourage and nurture this giving/receiving relationship that is the present challenge of our mission involvement.

CCAP and PCC Partnership - The Music Programme

In the light of mission as relationship, I would like to share with you our Church's relationship with the Church of Central Africa Presbyterian (CCAP) in Malawi, giving special emphasis to the music programme that I was involved in.

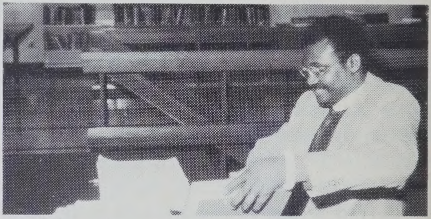
The Blantyre Synod of the CCAP came into being in 1876. (As a matter of interest the PCC was established in 1875.) The first Malawian minister was ordained in 1911 and the Church itself became autonomous with its own constitution in 1958. The CCAP has been under indigenous leadership since 1962.

The PCC first became involved with the CCAP in the late 1960's with Brian and Elizabeth Crosby being sent to Malawi in answer to a request of the CCAP for someone to help develop a youth programme in the Blantyre Synod. Since that time the PCC has been involved in various ways with the CCAP, providing personnel for mission hospitals, theological education centres, development programmes, and pastoral charges. When the request came from the CCAP for someone to work with its music programme, the PCC sent me to Malawi in 1982 and I worked with the programme for five years.

The CCAP developed a music programme, because for years the Church in Malawi expressed its Christian faith using the Scottish hymns and the Scottish form of church worship that they had adopted from the Scottish missionaries in the late 1800's. As the Church matured in its faith it also matured in its understanding of its uniqueness as a church within the context of the African continent. With this understanding came a desire to celebrate the unique gifts God had given them as Malawians and a desire to use these gifts in praise and worship.

Consequently, the Church decided to develop a music programme which would focus on improving church music by encouraging the use of indigenous Malawian music for worship as well as to teach music literacy to church members. My role in the programme was to highlight indigenous music that was being sung in the churches; to facilitate the development of church music; and to pass on practical skills to church musicians. This mandate took the form of music workshops, choir festivals, theory lessons, and the development of resources for use within the programme. The Rev. Harry Ngwale was appointed by the CCAP to work with me and he is now Music Director of the programme. There are also five Presbytery Music Directors to assist him.

Top:Saul Chitsulo and Edah Chitalo on Red River Boat Cruise at Congress in Winnipeg, May 1987.
Bottom: Saindi Chiphangwi in library.



Gifts from the CCAP

We are reminded in Romans 12:3-8 and Ephesians 4:1-7 that all Christians are members of the body of Christ (including Christians from every country in the world!), and that we all have varying gifts to offer one another. We have seen ourselves as "givers" in our relationship with the CCAP. How then can we be "receivers" in this relationship?

Throughout our relationship with the CCAP, Malawians have come to Canada to share their Christian vision with us. Under the E.H. Johnson exchange, the Rev. Saul Chitsulo, Mrs. Edah Chitalo, and Mr. Willie Tsokonombwe were with us for six weeks in 1987, attending Congress in Winnipeg and visiting a number of churches. The Rev. Dr. Saindi Chiphangwi, the

Winnifred Bean, past President of the Atlantic Mission Society chats with Silas Ncozana at Board of Mission Annual Meeting, March 1988.

Rev. Clement Ndovie and the Rev. Silas Ncozana, were with us for a greater length of time while they studied at Toronto School of Theology. Rev. Dr. Ncozana was with us recently in March 1988 to attend the Board of World Mission meetings and to meet with various church groups.

We can also learn a tremendous amount from our Malawian sisters and brothers by the way they live out their Christian witness in their daily lives.

The CCAP can teach us about suffering love and how to proclaim the good news in the context of suffering. Because of the South African-backed terrorist activities in Mozambique, over ½ million people have flooded into Malawi seeking refuge from this situation. (Malawi's population is approximately 7½ million.) Out of their own poverty the churches in Malawi have responded in love to this situation by providing shelter, food and clothing The Church has a committee to decide which of these refugees should receive help; churches didn't get together and "decide" to sponsor a refugee family - the refugees came to Malawi and Malawians responded with care.

In the Malawian churches' response to the Mozambicans I am reminded of 2 Corinthians 8:1-5 RSV:

> "We want you to know...about the grace of God which has been shown in the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favour of taking part in the relief of the saints - and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God."

Presbyterian World Service & Development is also involved in channelling funds through the CCAP to help deal with the refugee situation. You too can become involved by contributing to PWS & D.

We can also learn a great deal about worship from our friends in the CCAP. To the average Canadian, the idea of bowing down and worshipping a God would be considered primitive, and yet that is what we claim to do each Sunday. Malawian Christians have a deep sense of being created and loved by God and understand our need to worship our Creator.

How many of us would be willing to make choices and live lives which give priority to benefitting the community as opposed to only being of benefit to the individual? Our Malawian brothers and sisters can teach us much about living in community and making personal sacrifices for the good of the community.

How many of us feel comfortable singing together? How often do we

Above: Clara shares her musical skills with Stuart Gillan, left and Rick Fee, centre.
Below: Stuart and Silas Ncozana confer at BWM Annual Meeting.

sing together as a community? Once a week in church? Our Malawian brothers and sisters can teach us about the joy of singing together and making music as a community. They can also teach us the importance of ritual and liturgy in the worship life of the Church.

There are many gifts that our partners in Malawi offer us, and under their tutelage we too could learn to "love in dangerous times" and to be "dancers in the darkness". Our privilege is to receive these gifts and in doing so, come to know the joy of full participation in the giving/receiving mission dynamic. A dynamic which shares the love of Christ within the context of a caring and committed relationship.

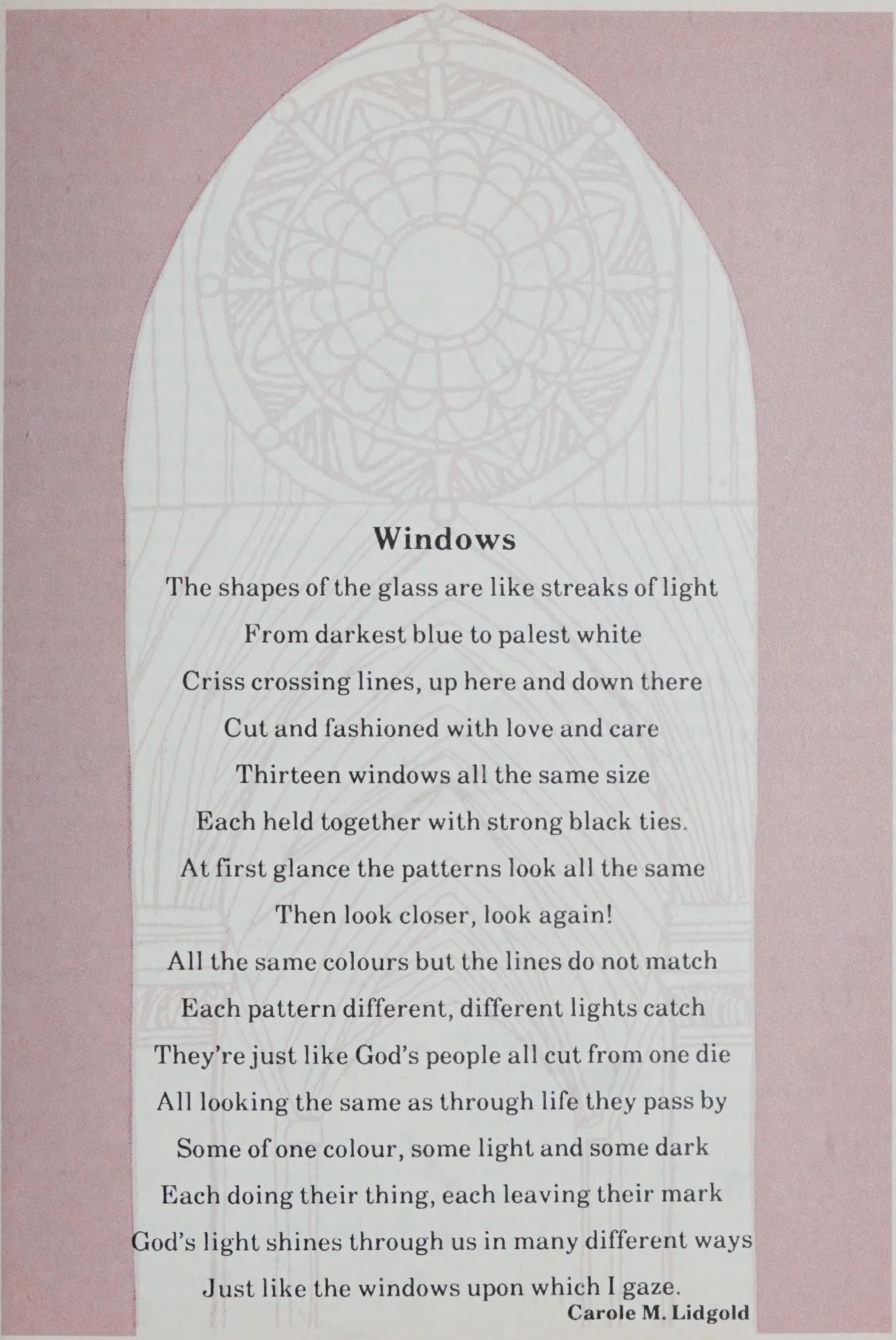
The Shape of Things to Come - Our Role

Because relationship is the essential ingredient in mission activity, we should be discerning when we support or involve ourselves with any mission organizations. We need to examine the relationship these organizations have with the churches in the countries they are involved in. If there is no relationship or the relationship is dubious, we need to question the integrity and wisdom of those organizations. Are they acting within the situation only from their own perspective without regard for the opinions and perspectives of the local churches?

Our church's mission involvement is significant because it has a history of relationship with the Church in Malawi and with its other partner churches. This is why I would encourage you to become involved with the mission programmes and development supported by our Church if you want to be involved in mission activity.

This is a very exciting time to be involved in mission relationship because it is a time of cross-cultural sharing and informing; a time when God challenges us to celebrate the great diversity of peoples in our world; and a time when our understanding of the body of Christ is revolutionized.

As we begin to see our mission involvements in the context of relationship, perhaps the greatest challenge facing us in the next decade is to articulate *our* needs to our partner churches and to seek to have these needs met by our partner churches. This challenge was voiced by the Rev. Dr. Silas Ncozana when he was with us in March and it is a challenge we need to take seriously if we are serious about our commitment to mission activity. Perhaps sooner than we think, we will be given the privilege of receiving missionaries from Malawi or other countries to live with us and walk with us on our Christian journey.



Windows

The shapes of the glass are like streaks of light
From darkest blue to palest white
Criss crossing lines, up here and down there
Cut and fashioned with love and care
Thirteen windows all the same size
Each held together with strong black ties.
At first glance the patterns look all the same
Then look closer, look again!
All the same colours but the lines do not match
Each pattern different, different lights catch
They're just like God's people all cut from one die
All looking the same as through life they pass by
Some of one colour, some light and some dark
Each doing their thing, each leaving their mark
God's light shines through us in many different ways
Just like the windows upon which I gaze.

Carole M. Lidgold

Social Issues for Canadian Church members

Women and Poverty

When half of all elderly Canadian women live in poverty then justice is absent from our land.

The Problem

No one can examine the grim statistics of poverty in this land of plenty and not be struck by the extent to which poverty has developed a feminine face. Two particular faces stand out: the first is of a woman with dependent children; the second of a woman over age 65.

- For example, did you know that 85 percent of all single-parent families are headed by women and nearly half of these families are living below the poverty line?
- Did you know that six of every ten single, divorced or widowed women over age 65 have annual incomes of under $8,000?
- Did you know that in the year after divorce a woman's standard of living plunges 73%, while a man's standard of living rises on average 42%?

A Closer Look

Housing:

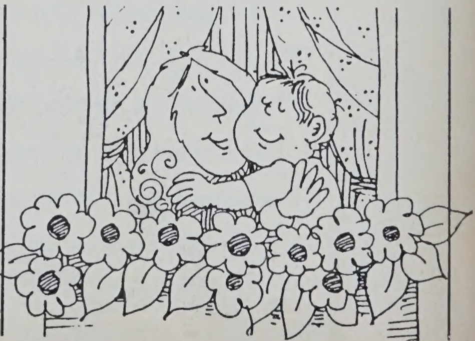
- The lack of affordable housing for women and their families is a serious problem. Many sole support mothers or elderly women must spend up to 80% of their income on housing! Lack of affordable housing is a major obstacle for women trying to regain control of their lives: widowed or divorced women, women leaving violent family situations, women just released from psychiatric institutions, and homeless women.

Inadequate Income:

- Despite the fact that equal pay for work of equal value is called for under the Canadian Human Rights Act, enforcement of the law depends on individual complaints and has not yet proved effective. Women with full-time jobs still only earn about 65% of the average earnings of their male counterparts.
- Women's jobs are overwhelmingly concentrated in the service sector of the economy, which is low income. There can be no doubt that women's low wages contribute to the increasing feminization of poverty.

Inadequate Pensions:

- The current pension system does not acknowledge women's work in the home thereby preventing women who work in the home from receiving adequate Canada/Quebec Pension Plan benefits in their retirement years. One proposal developed by the Advisory Council on the Status of Women calls for pension benefits to be doubled to 50% of earnings and for spouses to be required to share their benefits when both reach retirement age. This would ensure that women who work in the work force, as well as women who spend their lives as full-time



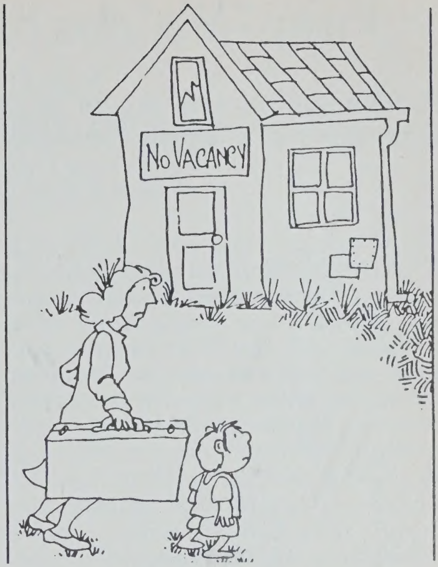
homemakers, would be able to live in dignity in their retirement years.

Core Income Support

- There is no comprehensive government income support and supplementation system which ensures adequate income and economic independence for all Canadians. This is particularly important for parents of young children and the elderly who are the most likely to be poor. Adequacy is a key principle in developing any core income program and while the poverty line is not a desirable income level, a core program based upon the poverty line would improve the standard of living for most disadvantaged Canadians.

What Can I Do?

- Consider your response to the points below in light of your own Christian faith;
- Hold a group discussion with other church members around the issue;
- Raise questions around the issue with federal candidates in the next federal election;
- Write a letter to your current and/or new Member of Parliament about this issue. (Ask for a reply to your letter and follow up.)



Questions for Your Consideration

- What can be done to address women's housing needs and to ensure that quality affordable housing is available to all?
- How can it be ensured that equal pay for work of equal value as provided for in the Canadian Human Rights Act is enforced more effectively?
- What changes can be made to Canada's pension system to ensure that adequate retirement income is available for all women whether they work in the paid labour force or in the home?
- What income security system can be devised which would ensure that every Canadian can participate fully in the country's economic, social and political life?

Thanks to the Canadian Advisory Council on the Status of Women for their permission to quote freely from their brochure: *Shocking Pink Paper, 1988: Women want more than promises.*

For further information contact:
Church and Society
Presbyterian Church in Canada
50 Wynford Dr., Don Mills, Ont.
M3C 1J7

This is one of a series of bulletin inserts on economic justice issues prepared by the Ecumenical Forum on Economic Justice. It expresses concern but not necessarily established policy of any one denomination.

Four "V's" for Sharing in Mission

Reflections on sharing in mission by Glen Davis from a panel discussion of staff and members of the Board of World Mission at Council '88.

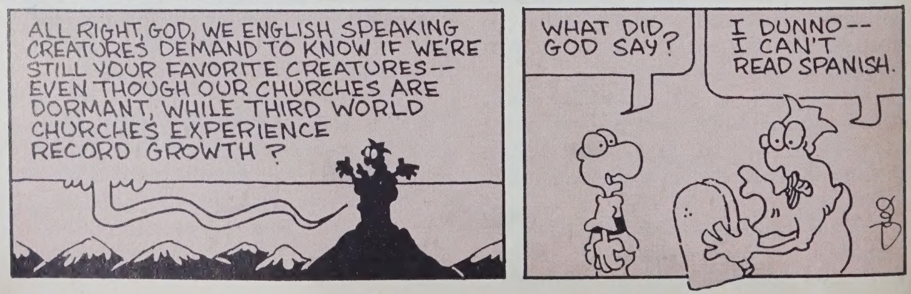
1. *VOICE* - To share responsibly in mission today means we will share our *VOICE* on behalf of the voiceless, i.e. the little people: the poor and oppressed that no one listens to, those who are harassed, arrested, tortured. Who will speak for them? Who will cry out and keep on crying out until they live in justice and peace God intends for them? The Church will. Let us remember, as examples, that the Presbyterian Church in Canada has sent Joe Reed to Central America and Stewart Gillan to South Africa.

2. *VOTES* - To share responsibly means sharing *VOTES* i.e. decision-making power. In the past decisions were made by those with the money and power. God's gifts belong to all. So all should share in deciding how to use them (money and people). For example, the Board of World Mission has, at its annual meeting, two representatives from overseas churches, one would hope to permit them to have both *VOICE* and *VOTE*. They should be consulted and share in priority - setting.

3. *VULNERABLE* - To share in mission is to be vulnerable i.e. in the area of peacemaking we trust in a God of salvation, not with 'horses and chariots of war' or today's nuclear bombs and cruise missiles. To share in mission means to be vulnerable in risky places: West Beirut, Afghanistan, Nicaragua.... To share in mission means to be vulnerable in receiving missionaries here who will see us as we are, warts and all.

4. *VISION* - In all of this I see an exciting new *VISION* of sharing where there are none too rich and none too poor.

Pontius' Puddle


ALL RIGHT, GOD, WE ENGLISH SPEAKING CREATURES DEMAND TO KNOW IF WE'RE STILL YOUR FAVORITE CREATURES-- EVEN THOUGH OUR CHURCHES ARE DORMANT, WHILE THIRD WORLD CHURCHES EXPERIENCE RECORD GROWTH?
WHAT DID GOD SAY?
I DUNNO-- I CAN'T READ SPANISH.

WORLD ALLIANCE OF REFORMED CHURCHES GOES TO SEOUL IN 1989

"Who Do You Say That I Am?"

Presbyterians in Korea are getting ready to extend hands of friendship to Reformed Christians from around the world who will be descending upon Yonsei University to attend the 22nd General Council of the World Alliance of Reformed Churches between August 15-27, 1989. The theme of the General Council is Jesus' question to Peter, "Who do you say that I am?", the question which I believe to be at the heart of Christian faith and life. I believe that Jesus is once again asking that question of Reformed Christians today. To arrive at a contemporary and authentic response, we will be grappling with major issues facing Reformed churches today - the escalation of violence over the globe, the continual destruction of our planet, the fact that 15 million homeless people wander over the face of the earth, and, closer to ourselves as communities of faith, the question of who we are as Reformed at the close of the 20th century. In short, how shall we answer the question?

Our answer must not only be in words but in deeds, in our total witness to Jesus Christ, in the world he came to save. So mark off the dates - August 15-27, 1989 on your calendar. I truly believe that the Council is going to be a turning point in the life of Reformed churches all over the world. [RPS]

-From Edmond Perret, General Secretary, WARC

"Who Do You Say That I Am?"

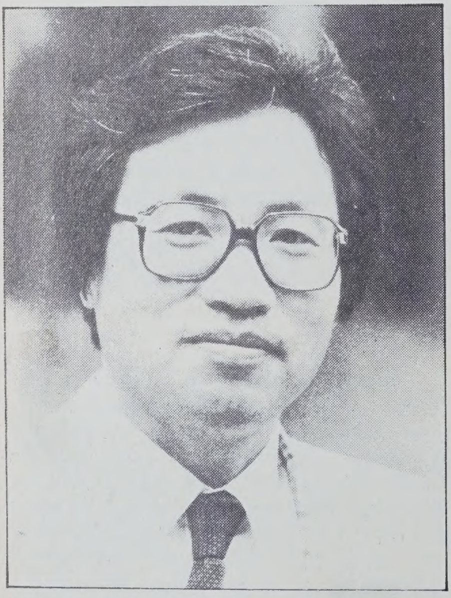
- A Korean Perspective -

by Seong-Won Park

Minjung is the suffering community who long for the coming of the Kingdom of God...

"Jesus is Minjung." This is an answer of Minjung theology, a well-known Korean theology, to Jesus' question "Who do you say that I am?" When it is said that Jesus is Minjung, this does not mean that he is a Saviour only for Minjung, looks like Minjung, lived like Minjung and acted as if he were Minjung. Rather, Jesus identified himself with Minjung and he was of the Minjung. *Minjung is the suffering community who long for the coming* *of the Kingdom of God* where there is no more death, neither sorrow, nor crying, neither pain (Rev. 21:4). Jesus himself was and is the person who prayed and prays "Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread...."

The confession "Jesus is Minjung" is the confession generated from identifying Jesus' suffering with the suffering of Minjung. Jesus' suffering and the suffering of Minjung cannot be separated. In their suffering and hope, Jesus and Minjung are one. Minjung confesses "Christ for us today is a living Minjung, the liberator of Minjung, the Messiah who is the Lord of history and salvation and the Son of God." Here, the confession of Minjung about Jesus meets with the biblical confession of Jesus.


Rev. Dr. Seong-Won Park, (Presbyterian Church in Korea), is staff liaison between the World Alliance of Christian Reformed Churches (WARC) office in Geneva and the WARC member churches in Korea.

Today in Korea Jesus is believed to be a Lord of unification who casts out the evil of division and heals the disease of the division, because the historical reality of Korea today centers upon the division of the country from which the ideological conflicts, the rise of militarism, the elevation of the idol of national security, the lack of freedom and respect for human rights, the presence of foreign military forces, the threat of nuclear war and the whole question of peace and justice arise to confront the people.

The witness of the Church today must take into account the immense suffering the people endure. It needs to be a faithful echo of their aspirations and cries. No witness will be authentic which bypasses the suffering and aspirations of the people. If we are persuaded to propose only the churches' traditional answer, namely Peter's response to Jesus' question, then whatever debates the 22nd General (WARC) Council generates may have only a superficial value for us. I recall Rev. José Chipenda's view of the Council's theme in the *Called to Witness* Newsletter No. 4 (WARC) "Who do people say Jesus is in the People's Republic of Angola? It makes real the remote experience of Jesus with his disciples as recorded in the Gospel."

◆ ◆ ◆

Meaning in the eye of the beholder

The book *Baby Names* by Vimla Patel, published in New Delhi, lists Indian personal names for expectant parents requiring some guidance and inspiration on names for their forthcoming offpsring. However Indian feminists have picked up an interesting double standard by the author. The name 'Subrata' for a boy is said to mean 'devoted to what is right'. However the same name for a girl it appears, means 'devoted to your husband'. (From Manushi, No. 46, 1988)

"I don't know
who do I say that you are.
But what I know, You--
Good News to the captives
and the poor,
Liberator of the oppressed,
Friend of Minjung, suffering people
under repression
Attentive ear to the silenced
Healer of the tortured
Advocate of the lowest
Hope of the desperate
Homeland of the exiled.

I don't know
who do I say that you are.
But,
what I know,
You --
Flower of freedom
in the valley of repression

Jesus Christ
Son of the living God
Yes, you are.
Yes, you are.
Amen." *(Korea)*

Taken from the "Worship Book " for the 22nd General Council of the World Alliance of Reformed Churches.

GO . . .
AND
TELL . . .

More Gleanings from Call & Response

Historical Sketches of the Synodical Societies

Montreal and Ottawa

"It was in 1864, however, that the Ladies French Evangelization Society, to which the WMS (WD) traces its origin, came into being.. This was not merely a congregational group, but a society of the Church of Scotland in Canada, working under its Board of French Evangelism. Then, in 1875, when the union of Presbyterian Churches took place, this society, under the presidency of Mrs. John Redpath, had the distinction of being the first and only women's society of the newly formed Presbyterian Church in Canada.

Before long owing to the expansion of the work to include foreign missions, and projects in western Canada, the name was changed in 1882 to the Montreal Woman's Missionary Society. Between 1882 and 1904 when the name was again changed, men may have been admitted to membership. Most of these early records have been lost but in a report of Melville Church, Westmount, dated 1892, the auxiliary had as its president a Mr. Norman McLeod, and as secretary-treasurer, Mr. William Greig. This situation prevailed until 1902 when the minutes of session state that Miss Roberta Kerr on behalf of the ladies requested permission for the women to reorganize into an all female society." (page 12, 2nd last paragraph).

"The new Presbyterial [Brockville, 1865] grew rapidly, a fact which caused concern in some quarters. Would contributions to the WFMS bring about a decline in givings to the general fund of the church? Should women feel free to give away their husbands' money? Was the cup of tea, served at the close of the missionary meeting a form of bribery and corruption?" (page 14, 2nd last paragraph).

"Money was scarce on the farms and some questioned the right of the women to take it out of the district. Coupled with all this there was opposition from some of the men and also from certain women, to females speaking in the churches. Mrs. Donald McEwen, a minister's wife who had organized a mission band, incurred severe criticism and she was called "a bold woman" because she included physical exercise in her programme." (page 14, last paragraph).

Saskatchewan

"There was rapid growth in the Women's Missionary Society until 1924, when in the fifteen Presbyterials there were 467 branches with 8,872 members. After June 10th, 1925, there were only twenty-one groups comprised of eleven Auxiliaries, two Young Women's Auxiliaries, four Mission Bands and four Affiliated Groups." (page 29, last paragraph).

Alberta

"Settlers continued to flood in and some 45,000 of these were from the Ukraine. To meet their needs in the Vegreville district the Women's Missionary Society opened its first hospital. Then followed hospitals at Lamont, Mundare, Willingdon, Viking and Mannville." (page 32, 3rd paragraph).

"In 1938 the Vegreville Hospital closed and its equipment moved to Rocky Mountain House where the WMS opened an 11-bed hospital with Miss Irene McRae of Carberry, Manitoba, as first Matron. Such was the need for this service where towns-people were sixty miles from the nearest hospital, that in 1939 an addition increased its capacity to 23 beds." (page 33, lst paragraph).

British Columbia

"Kootenay Presbyterial with six auxiliaries was organized in February 1913, in Nelson, President, Mrs. M. D. McKee of Grand Forks. In 1925 there were 20 groups; in 1963 there are 6 groups." (page 36).

◆ ◆ ◆

75th Anniversary Conference Update

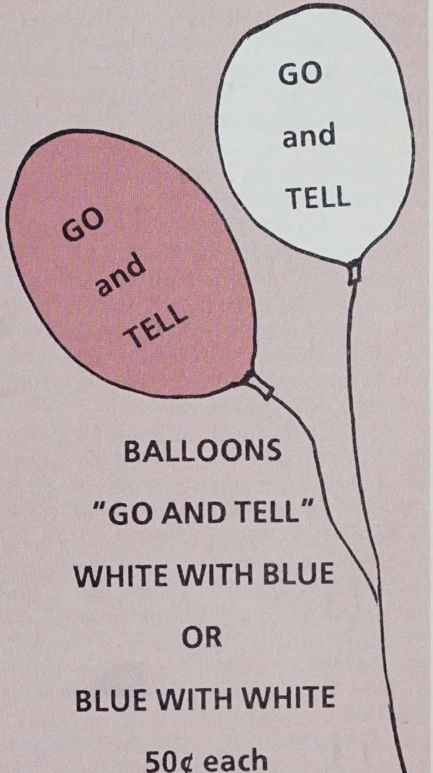
Workshop #5 *Ecumenical Decade (1988-1998) Churches in Solidarity with Women* will be led by Lori Stewart, Diaconal Minister, Central United Church, St. Thomas, Ont.

◆ ◆ ◆

Registration Forms

Registration forms have been sent to the corresponding secretaries for each local group . A supply has also been sent to Presbyterial corresponding secretaries. Council delegates, speical guests, retirees and staff will receive yellow (colour-coded) forms.

ANNIVERSARY ITEM



BALLOONS

"GO AND TELL"

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OR

BLUE WITH WHITE

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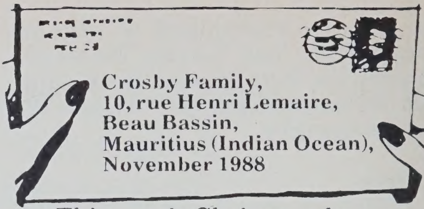


Crosby Family,
10, rue Henri Lemaire,
Beau Bassin,
Mauritius (Indian Ocean),
November 1988

Dear friends,

The heat is building up in Mauritius as we head into the height of summer. There have already been two cyclones in the Indian Ocean, which makes an unusually early start to the season, but they did not come close enough to Mauritius to give us the rain we badly need. We have had no appreciable rain since June: next year's sugar crop is already badly affected and the domestic water supply situation is becoming desperate. However, the Mauritian economy continues to diversify and flourish and the fortunes of the sugar industry are not quite so dominant a factor in the country's prosperity as they used to be. Public enemy number one is no longer unemployment - down to about 5 percent - but the indiscriminate pollution of the sea, the air and the countryside by the factories and the population in general. Many would also say that we are beginning to suffer from tourist pollution as the hotel-building boom continues and the number of tourists is expected to pass 200,000 this year.

The Christmas season rapidly approaches and this year we have had to contend with the saturation advertising techniques of a European furniture supermarket chain with three stores in Mauritius which daily bombards us on radio and television with sleigh bells, falling snow, Santa Claus, etc. It would be merely a laughable annoyance were it not for the fact that this firm, which brought credit purchasing to Mauritius about three years ago, has trapped thousands of poor people into the vicious circle of debt and high interest payments and has pushed many other firms (and now the banks) to follow suit. And the festival of the Incarnation has become the high point of it all!

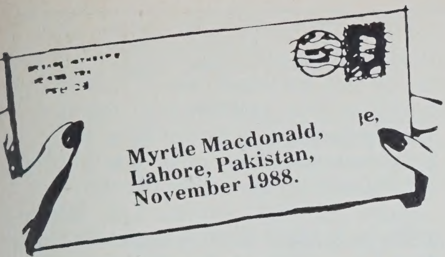
This year's Christmas has a special meaning for us, however, as we look forward to Alison's coming on December 18th to spend four weeks with us. She has spent this last year in Scotland staying with Liz's sister Diana and her family and attending Dunblane High School. She sat her Scottish Higher Certificate examination in April, obtaining straight "A's". She has since been doing the Scottish Certificate of Sixth Year Studies. Jonathan had the enlightening experience of attending school both in Canada and Scotland when we were on leave and settled very happily back into Form 2 of secondary school here when we returned in March.

Since our return from leave we have launched our first course (an introduction to the Bible) in French and the response has been almost overwhelming: we now have over 80 students and will have another 30 or 40 starting early in the new year. We give thanks to God for this important new ecumenical venture. My parish responsibilities will continue up to the end of this year as David White's return from his theological studies in France and the States has been delayed.

Liz has had to contend with a lot of pain and disability, but has remained active in the Church's women's groups and music teaching as well as in helping out with typing the T.E.E. lessons - and our cat has given her much comfort!

May the Peace of God be with you all...throughout the coming year.

Brian, Liz & Jonathan



This will be my last letter from Pakistan.

Our Community Health Program continues to go very well. We are able to keep up the pace of visiting the home of every child under three every eight weeks in now 36 communities, a population of over 12,000. I had not anticipated that it would be physically possible to reach so many regularly with such a small staff, two Staff Nurses, two Driver-Health Care Workers, a Student Nurse and until a few months ago, a Midwife. We are looking for the right person(s) to replace her. In January 1988 I cut back on my involvement so that the staff would learn to do work well with less supervision. Teams fan out each carrying two bags, one containing 12 kinds of medicine, and the other audiovisual aids and a baby weighing scale. We go from house to house since only the motivated would come to a central place, and the needy remain neglected.

Repeating the same kinds of health teaching and baby weighing every day could result in burn-out. This has not happened, probably because: (1) The staff get to know each family well in a caring way; (2) Each month another village or two is added; (3) The contrast of the untaught with those of growing knowledge is stimulating; (4) Another source of continuing interest is the revising, colouring and mounting of new flash cards; (5) The staff participate actively in continuing education classes for an hour every Thursday and Saturday.

A source of sorrow has been the flooding of 12 of our communities where we have worked for one to one and a half years. Our van with our staff, weekdays, and other UCH staff weekends, went out quite a number of times to minister to flood victims. Of necessity we changed our emphasis from health teaching to treating the sick. We went from makeshift tent to tent, sat on beds and heard their problems, using our 12 kinds of medicine, sulphadiazine, cough expectorant, gentian violet, multivitamins, etc., but for many more patients than usual, about 75 per cent instead of 5.

I spent a week in October at Karachi as a guest of the Aga Khan University School of Nursing, seeing their outstanding modern hospital, community health work, and nursing programs (diploma, and starting a month ago, a B.Sc.N. program for RNs.) Several hospital staff and faculty have studied in Ontario at McMaster University.

A little about UCH nurses: I admire Elvina Barkat Masih (B.Sc.N. New Hampshire) Nursing Superintendent, one of the early UCH graduates. She works long hours trying to stimulate students and staff to improve the quality of nursing and the dignity of their behavior. She knows all of them well and is skilled at filling in sudden gaps due to illness or family emergencies, making a chain of transfers to place the most capable staff or student in key places. I have helped by doing a three-year study of staffing. Under her guidance I have taught an 18-hour Ward Management course.

Blessings to you in 1989.

Myrtle Macdonald

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THE COMPLETE BOOK OF BIBLE TRIVIA *by J. Stephen Lang. Published by Tyndale House Publishers, Inc. Wheaton, Illinois. 1988. Price $10.35.*

Do you know what prophet walked around naked for three years? What judge had 70 sons? What book of the Bible contains this quotation: "Therefore will I discover thy skirts upon thy face?" If you don't, this fascinating soft cover 494-page book, will help you find the answers to these questions and inundate you with hundreds more interesting and titillating facts.

If you are a wordsmith and a trivia buff like myself, this is a book you won't be able to put down. You will want to keep it at hand for those occasions that call for name dropping: "Did you hear that Hazael killed Ben-Hadad with a wet cloth?" or "Absalom burned Joab's barley field just to get his attention", or impressing other learned people (when you have your minister over to dinner): "Jesus walked on the Sea of Galilee but did you know that Elisha made an ax head float on the water?" and "The longest word in the Bible is - try rolling this off your tongue - Maher-shalal-hash-baz."

This book is one amusing, entertaining, educational and outstanding piece of work. Over 4,500 questions and answers are given on subjects that will appeal to everyone - animal lovers, dieters, doubters, nature buffs, religion students and seasoned theologians. Those who are called upon to preach, make speeches or write articles will want to have a copy of this book on their desk tops. Where else could you find out quickly what is the first colour mentioned in the Bible; or what was the first game played in the Bible (but maybe you know already that Adam and Eve played hide-and-seek with God)?

On the serious side Lang deals with such topics as "Encounters with the Divine", "Religious Matters" and "Matters of Life and Death". If you're addicted to tracking down obscure facts or having the exact information at your fingertips, this book is for you. Order one now!

L. June Stevenson.

WOMEN WHO WITNESSED. *Written and compiled by Mary Whale. Published by the Women's Missionary Society (W.D.). 1988. Price $5.00.*

History is a record of persons and events, acting and interacting to shape time and circumstance. In 1989 the Women's Missionary Society (W.D.) celebrates its 75th Anniversary and the 125th Anniversary of the formation of the first women's society in Canada. Written especially for this anniversary year, *Women Who Witnessed* records the witness and service of eleven women who faithfully served the missionary effort of the Presbyterian Church in Canada.

Selected biographical sketches span the entire 125 years beginning with two courageous women who answered the urgent call to minister to the health needs of men in search of gold in the Klondike. The Atlin nurses - Elizabeth Hope Mitchell and Helen Bone - typified the spirit of women everywhere who respond to Jesus' command to *go and tell* the good news. For three years and three months, they cared cheerfully for the sick under difficult conditions of weather and facilities. The hardships of the first winter were so great and their experience in Atlin, B.C. such that neither of them fully recovered.

Mission in Canada is further emphasized through the example of Dr. Margaret Strang, a doctor from Ayr, Ontario who "gathered an outfit, a few instruments, assorted medicines, warm clothing, books..." and headed for the Peace River Country. This small woman became legendary. Riding the countryside on a tall horse and carrying her medical bag and Bible, she led the pioneers of the 1930's into health of body and wholeness of spirit.

Another Ontario woman, Lucy Margaret Baker, was instrumental in bringing the message to Indian people in Prince Albert, Saskatchewan. Her story is intertwined with so much familiar Canadian and American history: operating a ladies' school in New Orleans at the time of the American Civil War, the Red River Carts, the Riel Rebellion, the Sioux massacres. Reading her story, one is proud to be a Christian, a Presbyterian and a Canadian!

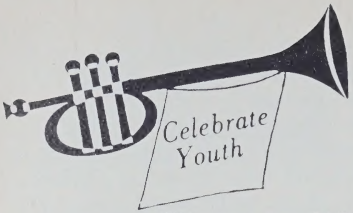
Those women who answered the call to serve in faraway lands include Agnes "Tweet" Dickson. Agnes left Vancouver in 1904 following her designation and travelled for twelve days on the old "Empress of Japan" to Hong Kong where she was picked up by a sampan and boarded a steamer for Macoa, China. Agnes was a leader in the education and christianization of the Chinese people. After her return to Canada in 1919, Miss Dickson continued to work with Chinese people in Canada in Toronto and Montreal until retirement in 1942.

The final chapter in this exciting book is a more recent example of dedication and faithful witness. Most readers will remember Dr. Margaret Kennedy who spent half her life in India. She was the first woman missionary from the Canadian Presbyterian Church designated to do evangelical work among women in the Bhil area, and she was among the last of the foreign evangelists to serve full time in the Church in India. Through Margaret's witness, Bhil women learned to read and write. They developed better health habits. Their children were educated. Margaret helped to organize women within the Church of North India. In Canada, she interpreted the peoples, religions and cultures of India in all their diversity to the Canadian church. To the end of her life in 1986, Margaret actively communicated the message of love and salvation to the people of India and Canada.

There is much more in this 65-page book, lovingly written and compiled by Dr. Mary Whale. Mary has served the Presbyterian Church and the Women's Missionary Society as Associate Secretary for Mission Personnel and as Editor of the Glad Tidings. Since her retirement in 1981 Mary has continued to serve the church on committees and in projects such as the writing of this book.

Women Who Witnessed will not only excite and inspire you, it will challenge you to join the long line of women and men who have built, and continue to build, our great Church. It will stand as a permanent record in the history of the Presbyterian Church in Canada.

L. June Stevenson



"Love isn't love 'til you give it away"

Believe it or not, as I sit here writing this page for the February Glad Tidings it is only six days until Christmas. In February of course our minds automatically go to St. Valentine and how we celebrate his day but have you ever thought how closely these two celebrations, Christmas and Valentine's Day are linked together and how much they have in common?

Both Christmas and Valentine's Day are favourite days for children and youth. The focus of both days is love. And Valentine's Day grows out of Christmas in the sense that St. Valentine's actions resulted from his faith in a God whom he loved dearly and whom he tried to serve.

That we are loved is something we all need to hear from time to time. It makes us feel good to know that we are loved, and needed by others around us. We should remember that other people need to feel the same way. How can we show them we love them?

We can say "thank you" for kindnesses shown to us. We can commend other people when they do well. We can leave little thank-you notes where people will find them. That is how the custom of sending valentines began. We can give words of encouragement to others who may be feeling down-hearted and discouraged.

We can do little things to help our parents, our friends, the senior members of our families or our congregation.

We can make cards or flowers to give to individuals at special times during the year like birthdays, Valentine's Day, Easter, Thanksgiving or Christmas but, maybe they may need them most in between those days. I remember one Christmas arranging for a group to visit a hospital for children whose conditions meant year-round hospitalization. The administrator said he wished people would remember there were 365 days in the year. After all the excitement of Christmas died down the patients still needed to know people cared.

The gospel story tells us that love is what brought Jesus Christ into the world. Christ lived and died to show his love for us. St. Valentine lived his love until he died.

It is fitting that a heart should be the symbol which reminds us of love, for love has to come from your heart and reach into the hearts and lives of others.

There are a couple of lines in the song "You are sixteen" from "The Sound of Music" that say it all

"A bell is no bell 'til you ring it.
A song is no song 'til you sing it.
And love in your heart wasn't put there to stay.
Love isn't love 'til you give it away" (Words by Oscar Hammerstein 2nd)

Whether you are celebrating the life of a person or a holiday remember to share the love you are given with others.

Lois Powrie

NEWS

ORDINATION OF FEMALE PRIESTS

MELBOURNE - The synod of the Anglican diocese here has voted overwhelmingly for a procedure which would allow the ordination in the diocese of female priests in early 1990. Under provisions of the bill, it cannot go into effect unless the Appellate Tribunal of the Anglican Church of Australia agrees that it is constitutional. It is also subject to results of the ACA General Synod, which meets in the middle of next year. Parts of the ACA strongly favour the ordination of women as priests; other parts are strongly opposed. [EPS]

CHRISTIANS IMPRISONED

KATHMANDU - According to reports from the Roman Catholic Pontifical Institute for Overseas Missions, 50 people have been jailed in Nepal since the beginning of the year because they converted to Christianity. Changing one's religion is against Nepalese law. About 90 percent of the 17.5 million people in Nepal are Hindus. Most of the rest are Buddhists or Muslims. [EPS]

BALTIC CATHEDRALS REOPENED

RIGA/VILNIUS - The principal cathedrals in the Soviet republics of Latvia and Lithuania were sites for liturgies last month after decades of secular use. The Lutheran cathedral in Riga had been a concert hall. More than 2000 people attended the first liturgy there in 30 years. It was broadcast in full on radio, and in part on TV. Later in the month, about 5000 people attended a liturgy at the Roman Catholic cathedral in Vilnius, also broadcast, and also the first such liturgy in decades. In each case, worship at the cathedral was connected with officially-sanctioned inaugural congresses of mass movements calling for political and social changes in the republics. [EPS]

ECUMENICAL GROUP BARRED

LONDON - The Diocese of London of the [Anglican] Church of England has barred a largely Anglican ecumenical group, the St. Hilda Community, from using a chapel it owns as the site of eucharists at which a female Anglican priest presides. The Church of England does not ordain women as priests. The diocesan bishop, Graham Leonard, is among leading opponents of women as priests. Following a warning from the diocesan solicitors that the group could be charged with trespass if they continue to use the chapel, the group met for eucharist (30 October) outdoors in the chapel courtyard. [EPS]

DROP IN KOMSOMOL MEMBERSHIP

AMSTERDAM, Holland (NNI) - The Soviet Union's official communist youth movement, Komsomol, reported a loss of two million members in the first eight months of 1988, registering the highest percentage of attrition in a three-year downward trend.

According to a report in the

organizational newspaper, *Komsomolskaya Pravda*, the youth organization has been unable to tackle the problems and issues young people are confronted with "on the street" and they are turning instead to religious institutions as well as drugs, street gangs and neo-Nazi groups.

In 1985, Komsomol reported a membership of 42 million young people between the ages of 14 and 27. In 1986, 1.5 million members left the organization and in 1987 Komsomol lost an additional membership of 2.5 million. Soviet experts attribute the current trend to a lack of interest in ideological platforms espoused by Komsomol, which the youth say they no longer believe in anyway.

Though forbidden to conduct youth work, Soviet churches report a measurable increase in church attendance by young people, many of whom are former Komsomol members disillusioned with communism. [Rolf Zeegers, NNI Correspondent]

INTERVARSITY NAMES CHIEF DEVELOPMENT OFFICER

Dr. Stephen Hayner, president of InterVarsity Christian Fellowship of the U.S.A., has announced the recent appointment of Robert H. Peitscher as InterVarsity's Chief Development Officer. Peitscher will oversee all marketing, communications and development for the organization.

Peitscher has served as special director of public relations for two InterVarsity events - "Marketplace '86," a conference designed to help students become Christian leaders in the world's workplaces, and "Urbana '87," InterVarsity's most recent triennial student missions convention. He has also been InterVarsity's Regional Development Director (RDD) for the Chicago area.

NEW CHURCH GROWTH STATISTICS IN CHINA REVEALED

NANJING, China (NNI) - China's Protestant Christian population is now "approaching five million" in 5,000 churches, according to Three-Self leader, Bishop K. H. Ting. "Church buildings," said Ting, "have for the last nine years been increasing at the rate of three every two days." This is believed to be the first time the figure of five million believers has been used by a Three-Self leader. [Ron MacMillan, NNI Asia Correspondent]

FIRST WOMEN ELDERS ELECTED - KCCJ

Pictured below are the first, and only, four women elders of the Korean Christian Church in Japan. It was taken on the occasion of the ordination May 8th of Elder Noh, Young-Gun (back) and (front) left to right Elders Yae, Sul-Boom, Pak, Soon-Hee and Lee, Pyong-Im.

All four are very active in the National Women's Association of the KCCJ. Ms. Pak is now President.

"Come and Rejoice"

A Hymn to Celebrate our Anniversary Year

"Come and Rejoice! Sing melodies of praise,
Blend voice and colour, harmony and light.
All creatures now your pure thanksgiving raise
To God who made both dawn and restful night.

"Come and rejoice! for Christ has made us one,
Though we may sing or dance a different beat.
In work and worship may God's will be done
As we, in varied ways, our tasks complete.

"Come and rejoice! We celebrate this day
When we can gather, circling all the earth,
Strengthened by Christ in whose name we pray
By whose redemption we receive new birth.

"Come and rejoice! north, south, and east and west!
Speak out in hope that strive and war shall cease.
Song, prayer, and action be our faith's true test,
Herald the coming of God's reign of peace!"

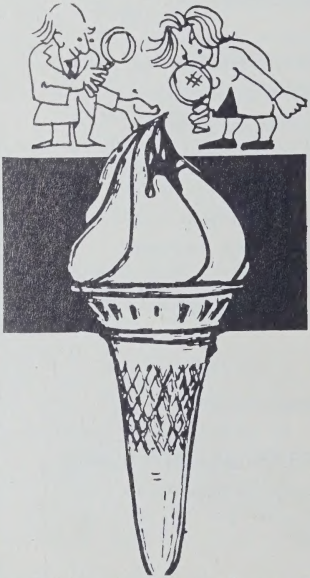
(Tune: National Hymn - 10.10.10.10)
The Jubilee Hymn Centennial Hymn

(Printed in "Come and Rejoice" of the Centennial Celebration, International Committee, World Day of Prayer. Used with permission.)

What's in soft ice cream?

The British are renowned for the adulteration of their food, nowhere more so than in what they give their children. Soft ice cream is a prime example. It will account for £40 million ($70 million) to the ice cream trade over the summer season this year, most of it consumed by kids. What are they getting?

Soft ice cream is made by reconstituting a commercial powder with water. Ice cream powder is made from concentrated skimmed milk to which fat, emulsifiers and stabilisers are added. The concentrate is then homogenised, pasteurised and spray-dried before dry blending with ground sugar.



The resulting powder is about 40 per cent sugar, 30 per cent fat, 25 per cent non-fat milk solids and 2 per cent emulsifiers and stabilisers. The powder is mixed with two parts of water before going into the dispensing machine. Urggh. *From The Food Magazine, Issue 2, Vol. 1, 1988*

In The World - BWM News

JAPAN

In October 1988 the Rev. **Cameron Bigelow,** Vice-Chairman of the Board of World Mission attended the 80th Anniversary celebrations of the Korean Christian Church in Japan in Osaka. Mr. Bigelow brought greetings from the Presbyterian Church in Canada and presented a special gift of a hand sculpted bowl produced by Stephen Smith of the Iroquois tribe to the KCCJ through their Moderator, Rev. Yang.

Mr. Bigelow's trip included visits to Christians in Hiroshima, Nagoya, Tokyo, Taiwan and China. He expressed surprise at the small size of the KCCJ - some 4,000 communicants out of a Korean population of some 650,000, yet observed the vitality within it.

With regard to the Alien Registration Act, Mr. Bigelow feels there "can be no more significant Christian witness than the call to Japanese society to become more receptive to the minorities in their midst."

"Here I Am"

"Women like to use the personal touch. Christ entered people's lives in very personal ways, and women have not been afraid to do that.... Women don't demand ego satisfaction to the extent that men have had to demand it. ...Women accept lesser roles and can help the Church not to seek power but to seek serving."

Lois Harkrider Stair
(Presbyterian Heritage, Fall 1988)

wms highlights

SYNODICAL NEWS

The Semi-Annual Meeting of the **Alberta** Synodical was held at Camp Kannawin, Sylvan Lake, Alberta September 30 and October 1, 1988.

The business sessions were conducted on Friday by the President Helen Willis. Members heard an excellent report on the 1988 Northwest International Mission Conference held at Langley, B. C. from the Rev. Gordon and Mrs. Anna Cunningham and Anja Oostenbrink who attended from this synodical.

Special guest was Margaret Walker, President of B. C. Synodical, who together with May Nutt, Executive Secretary WMS, Don Mills, Ontario, conducted a Strategic Planning Workshop.

PRESBYTERIAL NEWS

A lovely warm weekend camp was held June 10-12 at Camp Kannawin for **Edmonton** Presbyterial. The camp is situated on the shores of the beautiful Sylvan Lake, Alberta.

The planning of the camp was done by the Calgary women, with camp director, Joan Cruickshank and co-director Liz Duncan. Margaret Daniels composed the Morning Watch on both days.

Guest speaker was Jennie Parsons, Chaplain at the University of Alberta, in Edmonton.

Lois Snider led the Bible Study. Sheila Kirkland and Cheryl Craig were in charge of music and singing.

East Toronto Presbyterial held their Fall Rally at St. Andrew's, Newmarket, October 24, 1988. President Jean Dancey welcomed everyone. The devotion "Following Jesus" was conducted by the WMS of St. Andrew's. Kathleen McGillivray, organist of St. Andrew's, sang a moving solo.

The Rev. Ted Ellis gave an insightful talk and slide presentation on Taiwan. The Rev. Angus McGillivray of St. Andrew's closed with prayer.

The Fall meeting of the **Paris** Presbyterial was held October 20, 1988 in St. Paul's Church, Ingersoll. Mrs. Hylda Miller, president, chaired the sessions. The Rev. John Jennings, minister of St. Paul's brought greetings. Opening devotions were conducted by Helen McTavish and Helen Harrison of Paris. A service of remembrance was led by Margaret Ramsay from Central Church, Brantford.

Peggy Telfer presented a gift of $900 to the Treasurer from the 50th Anniversary celebration of the Helen Young Missionary Auxiliary of Paris at which Heather Johnston of Hamilton was guest speaker. Margaret Chesney of Embro conducted an interesting study about "Great People of the Bible".

The Rev. Ted Ellis, home on furlough from Taiwan, was the afternoon's guest speaker. Pam Parsons of Ingersoll delighted all with a lovely solo "The Story of Jesus"accompanied by Eula Hunt.

"Growing Together" was the theme of the November 3, 1988 meeting of **Red Deer** Presbyterial at Knox Church, Red Deer, Alberta. Muriel Malsbury, Penhold W.A. gave the devotional beginning with the statement, "God leads on, whatever we are doing." She gave statistics indicating alarming changes in the family in recent years, and spoke on how these have affected the church.

Addressing the theme, Jeff Meadows and his mother Sherin talked about their concerns for youth in the church. Jeff attended the Youth Triennium at Purdue University in 1986 and is a member of the planning committee for the 1989 event. Jeff encouraged the women to enable young people to attend conferences such as the Triennium.

Sherin Meadows talked about her concern for leadership training for both youth and adults.

On November 18, Tracy Schneider, a Rotary Exchange student from Durban, South Africa, was the guest speaker at a delightful social evening hosted by the **Saskatoon** Presbyterial at St. Andrew's Church in Saskatoon.

Guests enjoyed a meal consisting of dishes representative of the different ethnic groups which settled South Africa - bobotie, mealiebread, potjiekos, melktart....

Slides of South Africa with commentary by the guest speaker were followed by a lively discussion period. Proceeds ($450.00) have been designated for the 75th Anniversary overseas project.

LOCAL NEWS EVENTS

Knox WMS, **Vernon**, B.C. celebrated their Thankoffering by taking the Sunday morning service with President Carolyn Machan as leader. The choir, under Sandra Lin, sang, "Someone, Somewhere". The members, by skit and personal presentation answered the question of Lillian McNabb, "What is Mission?" using examples of persons who answered a call and describing the many opportunities there are for mission.

To complement the mission study on the USSR, the **Morewood,** Ontario WMS held their Thankoffering as a Sunday evening service. Each member took part in the service.Special guest speaker was Peter Hunter, son of Douglas Hunter and the late Beryl Hunter. Peter spent five months in the Soviet Union as part of his scholarship course in Russian from Dalhousie University. He showed slides and spoke of his experiences. While in Moscow, Peter was employed as a guide and interpreter for CBC radio at the Reagan-Gorbachev conference.

ANNIVERSARIES

The WMS of **First Church, Port Colborne, Ontario** celebrated the 75th year since its inception with a special service October 16, 1988. Guest speaker was the Rev. Ted Ellis, who with his wife Marilyn and their two children, is on furlough from Taiwan. He told of difficulties for Christians in that country who are a small minority there. Guest soloist was Ethel Kloestra. Five beautiful banners made by WMS members were hung in the Sanctuary to mark the occasion.

The Anniversary cake was cut by two of the oldest members, who have attended for 62 years, Mrs. Robert Fraser and Mrs. William Sands.

In September, the Beatrice Scott Auxiliary, **Tolmie** Memorial Church, **Port Elgin**, Ontario celebrated its 40th anniversary. Guests were present from the Afternoon Auxiliary and the Burgoyne WMS.

Beatrice Scott showed slides of her recent trip to India.

In the photograph are Isabel Martin, the first president, Beatrice Scott, for whom the group was named and Dorothy Lamont, president.

The Elizabeth Telfer Auxiliary of the WMS of **Knox** Church, **Thedford**, Ontario celebrated their 100th anniversary October 13, 1988. Seventy-five guests were present. Clara Hamilton, president, was in charge of the meeting. The Rev. Christine O'Reilly, the new pastor, was speaker. The Knoxette group made a presentation of a wall hanging for the church, with a suitably engraved plaque in commemoration of the event.

A social hour followed with lunch served at tables decorated with autumn flowers and blue candles. The anniversary cake was cut by Eleanor Gordon and Marian Rumford, great-grandaughters of the first president, Elizabeth Telfer for whom the auxiliary is named.

A Thankoffering service was held Sunday October 2, 1988 in **Knox** Church, **Tara,** Ontario when the WMS women celebrated their 100th anniversary and the Ladies Aid their 90th. Both of these organizations are now incorporated into Presbyterian Women.

The large attendance, members of the three churches in Tara and surrounding area, were welcomed by Mrs. John Gowan.

A resume of both groups was presented by Mrs. G. Cunningham. (See "Historia" section for further information.)

A solo was sung by Alfred Brunton and the Sauble Community Choir sang a number of selections under the leadership of Dorothy Tuvil. Piano accompanist was Donna Posthumus.

A former minister of Knox Church, Pieter van Harten, spoke and showed slides taken on a tour of the Holy Land.

The anniversary cake was cut by Lorna Purdy, Olive Berry and Blanche Cunningham, Honorary members.

The Alexander Auxiliary of the WMS of **Norval** Church celebrated 100 years with a special congregational church service October 30. The Rev. Angus Sutherland led the service assisted by Isabelle McClure, Gertrude Shortill and Margaret McClure.

John McDermid brought greetings from the federal government and Carol Lawson read a greeting from Walt Elliot and presented a plaque from Premier Peterson. Rev. Sutherland dedicated the WMS centennial banner, designed and crafted by Ada Duff.

Guest speaker, Grace Jess, president of Council, chose John 1:43-51 for her message on the mission of the WMS.

During the fellowship hour Esther McClure, a senior life member, cut the anniversary cake.

historia

Knox Presbyterian congregation, Tara, Ontario was organized in 1858. The Women's Home Mission was organized in 1898 at the request of a committee representing the Board of Management - the primary object of the society to raise money to repair the church. It was open to all women of the church on payment of a membership fee of five cents.

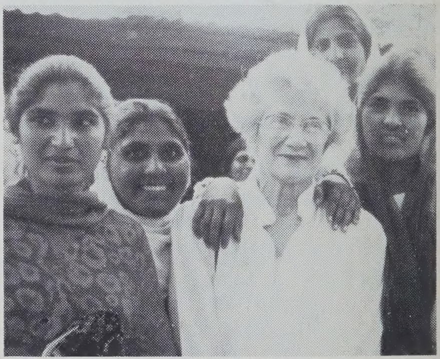
Through the years many projects of benefit to the church and the manse were achieved by the Ladies' Aid Society. In 1969 renovations to the church auditorium were made by extending the platform for pulpit and choir, and building a panelled wall, making space for a new kitchen.

In August 1888 an auxiliary to the Women's Foreign Society was organized in Knox Church, Tara and that year had a membership of 13. In 1914 it became known as the Women's Missionary Society. Through all the years the same missionary aim has been carried through. Givings have been voluntary. For those unable to attend meetings, mite boxes were distributed. They became known as Home-Helpers, then later associate members. Early reports indicate bales of clothing were sent from this society. Since 1942 money has been contributed for supplies for home and foreign needs.

In 1948 to mark the 60th Anniversary, the society was named "The Hanna-Reith" Auxiliary to honour the organizer and first president Mrs. W. G. Hanna, and Dr. and Mrs. P. Reith, faithful members of the congregation. Their daughter, Louise made an outstanding contribution to the WMS and the Presbyterian Church in Canada.

In 1977 the Hanna-Reith WMS and Knox Ladies' Aid became one group known as Presbyterian Women and continue to support the Women's Missionary Society (Western Division).

ISLAMABAD UPDATE



Jean Crabbe (centre) with Christian women in health education class in the 'katchi-abadi'. (October '88 *Glad Tidings*, page 18)

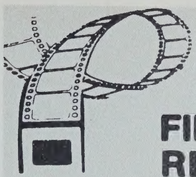
Jean reports that the katchi-abadis are still without electricity and the record-breaking monsoon rains have turned them into quagmires. The good news, however, is that the literacy program (in Urdu) which was still a dream in March is now a realitry. "We have a pilot project functioning well and have been blessed by assistance and resources from unexpected sources."

REMINDER TO: LOCAL AND PRESBYTERIAL GROUP TREASURERS

RE: Tax Form T3010

Any group that issues receipts for income tax purposes using a registered number must complete Form T3010. This registration must be renewed each year within six months of the end of the fiscal year of the group.

The Registered Charity Information Return and Public Information Return (T3010) has caused some Treasurers a problem. If you are having any difficulty, please contact the WMS office.



FILMS/ RESOURCES

Audio/Visual Correction

On page 15 of the August/September '88 issue, second last paragraph it was reported that the videotapes listed as available from Communication Services for the Mission Study 1988-89 were available for rental for $4.00. Videotapes rent for ***$7.00***. We regret the inconvenience this error may have caused.

EMPLOYMENT OPPORTUNITIES

Women's Missionary Society (WD)

Two Area Educational Consultants are required for work in Mission and Christian Education in the Synods/Synodicals of:

Saskatchewan
Manitoba and Northwestern Ontario

Job Description available on request. Send applications to:

Executive Secretary, Women's Missionary Society (WD), Room 100,
50 Wynford Drive., Don Mills, Ontario, M3C 1J7
Telephone: 1-416-441-2840

In Remembrance

Mrs. Margaret Barnes,
Mrs. Jean Tweddle,
Ailsa Craig, Ont.

Mrs. J. E. Jackman,
Central, Brantford, Ont.

Mrs. Eleanor Rickard,
Central, Cambridge, Ont.

Mrs. Jessie Koehler,
Duart, Ont.

Mrs. Margaret Kish,
Bekevar, Kipling, Sask.

Mrs. Helen Darch
New St. James, London, Ont.

Mrs. Dorothy Oakley,
St. Andrew's,
Melbourne, Que.

Mrs. Wm. (Mary) Cox,
Knox, Centre Road,
Parkhill, Ont.

Mrs. Dorothy Fritz,
First, Port Colborne, Ont.

Mrs. Margaret Mullan,
Knox, Stratford, Ont.

Mrs. Elizabeth Harrison,
St. Andrew's, Streetsville, Ont.

Mrs. Blanche Roantree,
Willowdale, Ont.

Mrs. T. Clark,
Paulin Memorial,
Windsor, Ont.

Mary Moncrieff,
First, Winnipeg, Manitoba

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

Three Gates

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passed through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

From the Arabian

GLAD TIDINGS

MARCH 1989

Volume 65 No. 3 **GLAD TIDINGS** March 1989

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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"Let us Keep the Feast"

A Sermon by Bishop Samir Kafity based on 1 Corinthians 5:8

The Pauline account of the resurrection is a classic Bible passage on life and immortality. It deals with the aftermath of Easter, rather than with Easter itself. Critical analysts of the gospelers' accounts of the resurrection have never doubted both the effect of and the transmission of the Easter faith. Bultmann said the crowning historical proof of Easter, was the rise of the Easter faith.

The new born Easter faith as described by Paul to the Corinthians, initiated the establishment of two factors: mission and eschatological hope. The disciples who had fled on the Friday and had been isolated by fear, underwent a dramatic change, causing them to become bold missionaries and pointing to a present and future hope. This change is not just an indication of faith, but an explosion of their new persuasion, their new faith. Therefore Paul says unequivocally, "And if Christ be not risen, then is our preaching vain and your faith is also vain". Without Easter, there is no mission, there is no faith and there is no Christianity....

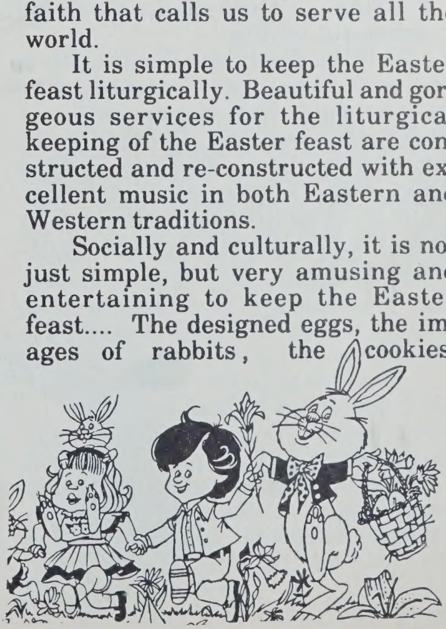
But we are here. We are Christians. We are sure about our identity. So Easter is not just a true fact, nor is it just a miraculous event - the coming again of Christ out of a cave, bringing to mind His coming out of a cave at His birth, nor is it a religious way of celebrating the God of Spring, Easter is the all in all of the creature's relationship to His creator, of the relationship between humanity and the one who loves them. Easter is the mission of hope, love and peace to all humanity.

The Johannine accounts of Easter and the post resurrection appearances stress the Risen one's gift of peace: "Peace be unto you". This peace is called by Paul, the "peace of God which passes all understanding". Easter is a mission of God's peace....

Here in Jerusalem, the paradoxical city, the city of peace in name, yet not in fact, here Easter has given the city a new perspective, a heavenly one, the new Jerusalem coming down from above, the mother of us all without discrimination. The empty tomb in Jerusalem, is not just a historical, archaeological landmark of the resurrection, but even more a reminder to us that Easter is a mission of hope, love and peace to all the world, and it gave birth to a faith that calls us to serve all the world.

It is simple to keep the Easter feast liturgically. Beautiful and gorgeous services for the liturgical keeping of the Easter feast are constructed and re-constructed with excellent music in both Eastern and Western traditions.

Socially and culturally, it is not just simple, but very amusing and entertaining to keep the Easter feast.... The designed eggs, the images of rabbits, the cookies



resembling the crown of thorns, and the empty tomb, are certainly very entertaining customary ways to keep the feast.

However, Easter being the feast of faith and of mission, can best be kept and celebrated by acting on the angel's instruction in Matthew's Gospel, Chapter 28, verse 7: "Then go quickly and tell his disciples that he is risen from the dead".

Go quickly, tell.

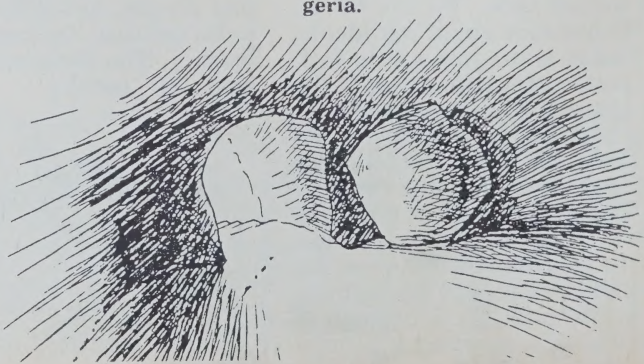
Having seen an empty tomb, this is a great and unique discovery. Go quickly, tell about your discovery. Isaac Newton, when he had watched the fall of an apple, went out quickly and instantaneously to establish the universal law of gravity. The angelic charge to the two Marys is to *go quickly* and *to tell.*

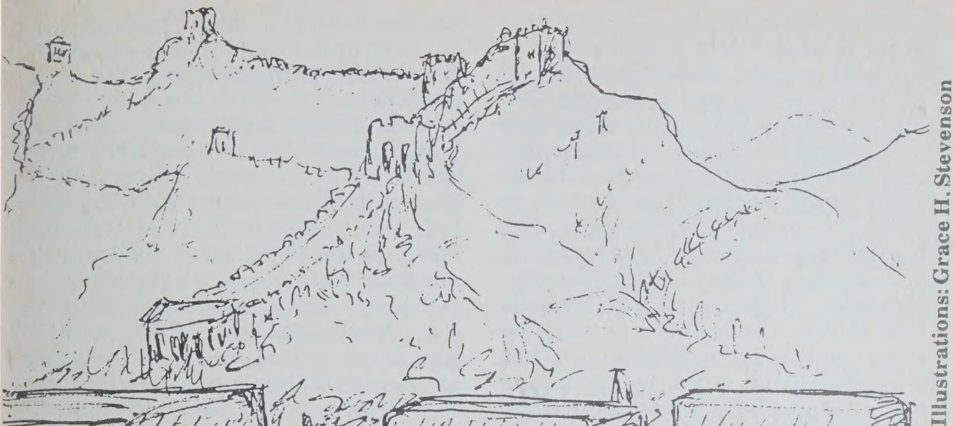
Again a new version of the same story of coming out from a cave. At his birth, by directions from the angels, the shepherds went with haste to the cave where the newborn Christ lay, and they came out telling - praising.... Here again an angel says, go out telling....

1. Tell the disciples - Their faith is renewed. Fear has vanished, gone like the wind. New Hope - new love - new peace - new life. Behold I make everything new. The old is done away with - I make all things new. This is beautifully portrayed by John in the Book of Revelation, chapter 21.
2. Tell Peter - as an individual friend, his denial is not just forgotten, it is forgiven, a new relationship with Peter.... Peter himself became a new man.
3. Tell Jerusalem - it became heavenly, new, the mother of us all. It became an accommodating city and a platform.
4. Tell Samaria and the Samaritans - that though you were rejected, your value as also being the children of God, is recognised through Easter. The Good Samaritan, the woman of Samaria at the well, the Samaritan leper, one out of ten, tell them their experience and understanding of life is confirmed.
5. Tell the world - the first world, the second world, the third world.... Tell the world of the East and the world of the West.... Tell the rich North world and the poor South world; tell the Arab world; tell the Jewish world; tell the whole world.... Tell that at Easter, God has got the whole world in His hand. Tell, that He loved the whole world, not parts of it, nor just the Christians, nor just the world of the past, but the world of the present and the future. He loved the whole world and gave us the Easter faith, as the key to the door of life.

Let us keep the feast!

Reprinted from Samonda Vol. 7 1987, Nigeria.





Illustrations: Grace H. Stevenson

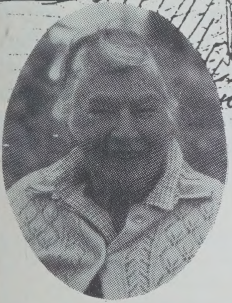


Photo: W. Neville Stevenson

Experiencing China Today

by Grace Hope Stevenson

Growing up in Vancouver I used to watch the luxury liners sailing off across the Pacific to China, and dream of someday going there. I used to visit Vancouver Chinatown, second only to San Francisco, and with college classmates, the Chinese theatre. Many of my friends had China connections, traveled to Shanghai and Hong Kong on business. One friend had a house full of exquisite Chinese furniture, another a collection of exquisite Chinese porcelain. We used to wear silk in those days, pongeé and shantung. Everyone had a Chinese gardener, and those who could afford one, a Chinese cook. I talked to a Chinese philosopher once at the Student Christian Union.

So, when my old friend Statia suggested I join her on a China tour last October how could I refuse? She had China connections, too, having gone to Wellesley with a Chinese woman whose daughter was now in television in Beijing. Statia's father, as a professor of agriculture, had tried to teach the Chinese to use better farming methods, just what their government is trying to do now.

The tour was led by Bishop Dale White of the Eastern New York Methodist synod, and made up of many Methodist church people, ex-missionaries, district superintendents, and so on, interested in making connections with the Chinese Christian Church.

Although Christians had gone

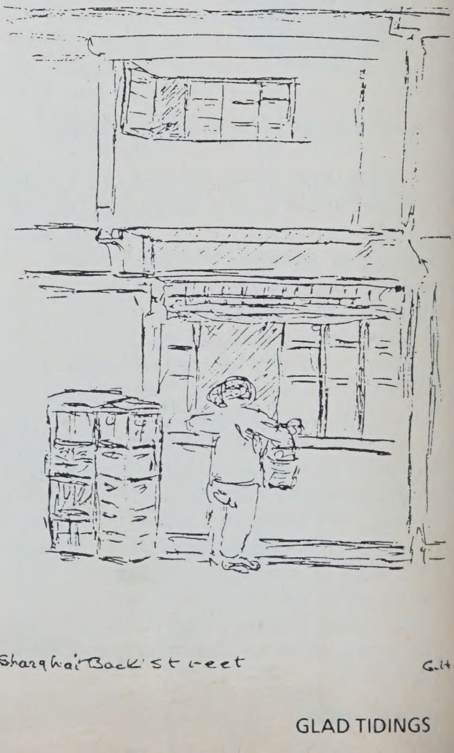
first to China in the 8th century, China is essentially a Buddhist nation with a good many Muslims in the western regions. During the 19th and early 20th centuries there were many Christian missionaries from Western nations in China. When China became Communist in 1949 all foreigners had to leave, and churches were closed. Later, during the ten years of the Cultural Revolution, when all so-called intellectuals were sent to the country to work on farms, and so forth, many churches were destroyed, some were turned into museums by later reactionaries.

Since 1979 in the strong reaction to much of this extremism, foreigners are welcome, and Christianity which went underground, is now flourishing. All Protestant denominations have joined to form one Christian Church with Chinese pastors, and Theological colleges are flourishing. Christian membership has increased greatly. Our tour leaders wanted to learn about this revival, and to encourage it in every way possible.

On October 29 we boarded a Canadian Pacific jet at Vancouver airport to arrive 24 hours later at Shanghai. Shanghai is one of the world's largest cities, population 12 million. The city looked very lovely as we drove into town along tree-lined streets.

We had lunch and dinner at Chinese restaurants throughout the tour, all of them patronized mainly by Chinese. There was a large round table with a round revolving section in the middle on which each dish was placed by the Chinese who served. They started with tea, Chinese style, then we had a succession of dishes to which you served yourself by poking your chopstick into it. The plates were small, the size of a "tea plate", and we had two small bowls, also a small porcelain spoon. As there were usually Chinese people at the next table we soon learned how to dish things out! and eat with chopsticks.

Early next morning we went on a three-hour boat trip down the harbour to the point where the Huangpu River meets the Yangtze. I've never seen a harbour with so many ships of all sizes, passenger vessels, freighters, tugs, barges, sampans, many more ships than in New York harbour. Freight still goes by ship, it seems, in this day of air travel. They served us tea on this pleasure boat in beautiful porcelain cups. Looking back we got a good view of the famous Shanghai Custom House built by the British when they moved in after the Opium war in the 19th century, adding their presence to the international port.



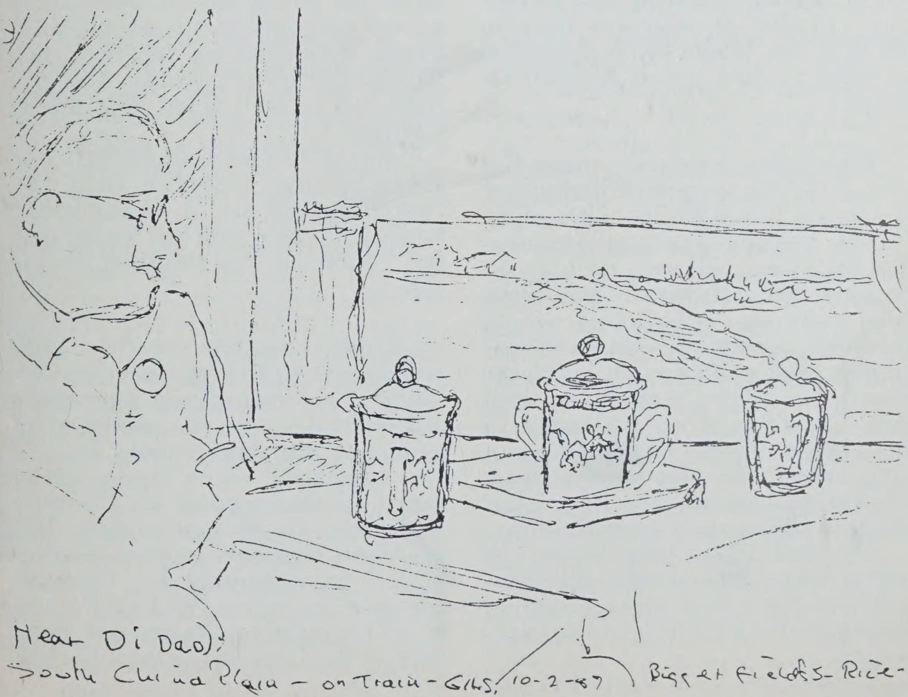
Shanghai Back street

G.H.S.

We had lunch, Chinese style, in what had once been an English club, 19th century, London style, marble floors and old fashioned plumbing, all highly decorated. Then we went to see an acrobatic troupe, women very graceful, men fantastic, beautiful dancing, performing chihuahuas and finishing off with a panda. That evening we went to a Chinese opera.

Shanghai, which is halfway between Hong Kong in the South and Peking 1500 miles to the north was a good introduction to China because it still has an international flavour, British, but also very Chinese. We arrived in the midst of a three-day holiday, 40th anniversary of the Communist government. The streets were lined with ancient sycamores. Because of the holidays there were flowers everywhere, many in pots, beautifully arranged. Also because of the holiday, many people walked the streets, people who at other times would be at work, our guide told us, because Shanghai has many factories. These people were well dressed in simple Western style; they looked well fed and happy; plump babies proudly carried around by Papa, were rosy cheeked and smiling. Down narrow side streets were parked millions of bicycles.

The next day we went by train, three hours to Hangchow. The train seemed British with white lace antimacassars on the backs of the seats, cafe curtains at each window, a table between the seats on which they served us tea in tall China cups with lids (see sketch). We went through the well-cultivated fields of Central


Near Di Dao);
South China Plain – on Train – GHS, 10-2-87
Bigger fields – Rice –

China, with people working in them by hand, and many greenhouses, where no doubt the potted plants which were everywhere, were grown.

Hangchow, an ancient city was a 900 A.D. capital of an empire. In the 13th century Marco Polo said "it was superior to all other cities in the world for beauty and culture". The natural beauty of the surrounding lakes and hills have been enhanced by clever gardeners during many centuries when this was the summer home of emperors.

China is the world's oldest civilization. In the 21st century B.C. the Chinese first produced silk and devised a calendar. Many of the things we take for granted were invented by the Chinese many centuries before western nations even existed: written language, paper and printing, mathematics, the compass, porcelain, poetry, painting and astronomy. Confucius, who was born in 550 B.C. set ideals for human and political conduct which are still revered.

West Lake at Hangchow was the first of the many beautiful summer palaces we saw in China, with lakes, islands, bridges, pavilions and covered walkways, all very ornate. In the days when successive emperors ruled, only the royal family, which was large, with many wives and concubines, and children, servants, retainers, courtiers, and those with royal connections were allowed in these lovely places. Now anyone can enjoy them. We met tourists from all over the world, but like other places in China, most were Chinese.

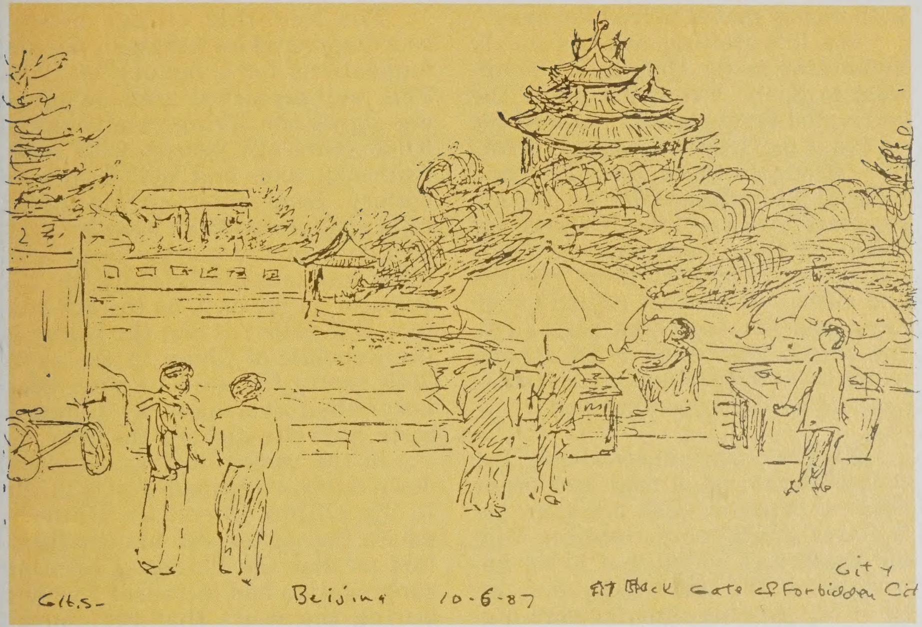
We took a boat tour among the serene lakes and islands, then visited a tea plantation and an original bonsai garden with hills in the background.

I took that afternoon off to do some water colours. Wandering around the extensive hotel gardens I found a lovely small pavilion overlooking a pool, and sitting on an uncomfortable rock, began to paint. Several women and children, appearing from nowhere looked over my shoulder, all very friendly. Then a young man brought me a folding chair, and stood watching the painting. He spoke English and painted, too. When I said I'd like to paint the mountains but could not see them for the trees, he took me on to the roof of the hotel and brought me another folding chair. He said he was an employee of the hotel.

The next day, Sunday, we went to morning service at the Christian Church in the city. This was in a two-storied building with steep circular stairs. I saw a large hall full of people singing hymns in Chinese, but to familiar tunes. When they sat down the young woman next to me moved over and motioned me to sit down. We shared a prayer book, and patted each others' hands. One can pray just as well when everyone is Chinese!

As the service went on more and more people crowded into the "porch" behind me. A woman held a small child who held out his arms to me. Next he was cuddling on my lap.

From Hangchow we flew 1500 miles north to Beijing (formerly Peking). This magnificent metropolis of 9 million people was capital of an empire in the 4th century B.C. It was conquered many times, being razed to the ground by Genghis Khan and his Mongol hordes. His grandson became Emperor and rebuilt it in a grand style. (Anyone who saw the movie *The Last Emperor* will remember the ancient grandeur of the Imperial Palace, Forbidden City).


G.H.S.-
Beijing
10-6-87
At Back Gate of Forbidden City

Across from the entrance to the Imperial Palace is 100-acre Tiananmen Square, said to be the largest square in the world, with a huge picture of Mao in the centre. Driving through Beijing on the 12-lane highway with the sun setting before us and the full moon rising behind us was to me far more of a spectacle than anything man-made. The two outer lanes on this highway are for bicycles, and always full, in my experience. As Beijing covers such an enormous expanse people have to travel long distances to get to work. All over the city enormous high-rises are going up as apartments and for business.

Our hotel was halfway from Beijing to the Great Wall, so we saw farms and horse drawn carts, persimmons and pomegranates being grown and sold at stands along the road. The hotel was especially beautiful, one story with gardens and ornamental pools in the middle with glassed in corridors and bridges over the stream.

I was unprepared for all the mountains in China, which is one-third mountains - all the more surprising that it is able to feed its population of 1.08 billion persons. I should not have been surprised to see a horde of buses inside the entrance, and the usual crowds, almost impassable. I was able to climb to one of the turrets, reflect and do a water colour. This Great Wall climbing over the high mountains and down into the valleys did keep the Mongolian nomads from overpowering the cultured Chinese for many centuries. At 3,700 miles long, this elevated highway is the only man-made structure visible from outer space.

There are many tourist attractions in Beijing, including the lovely Summer Palace similar to the West Lake, and the famous marble boat, ordered by an improvident empress with money meant to feed the navy.

We left Beijing and its lovely mountains to fly 1000 miles southwest to Xian. From the plane the cultivated level plains reminded me of the American midwest. (They have droughts there too.) The land became more desert-like as we approached the city. The air was full of thick red dust, many tourists wearing cotton to protect their mouths and noses. It had not rained for 60 days, and the loess-like plateau to the north combined with strong winds from the Mongolian desert accounted for the pervading dust.

Xian was an industrial city, the centre of extensive coal and other mineral deposits, with a history going back 3,000 years, once the Middle Empire of China, but of no importance in the last 1,000 years, until 1974. At this time farmers digging a deep well found a ceramic horse, perfectly formed. This led to an archaeological find that was acclaimed worldwide. A whole army, (men, horses, chariots, long bows) was unearthed, each beautifully crafted, surrounding the tomb of an emperor who died in 210 B.C.

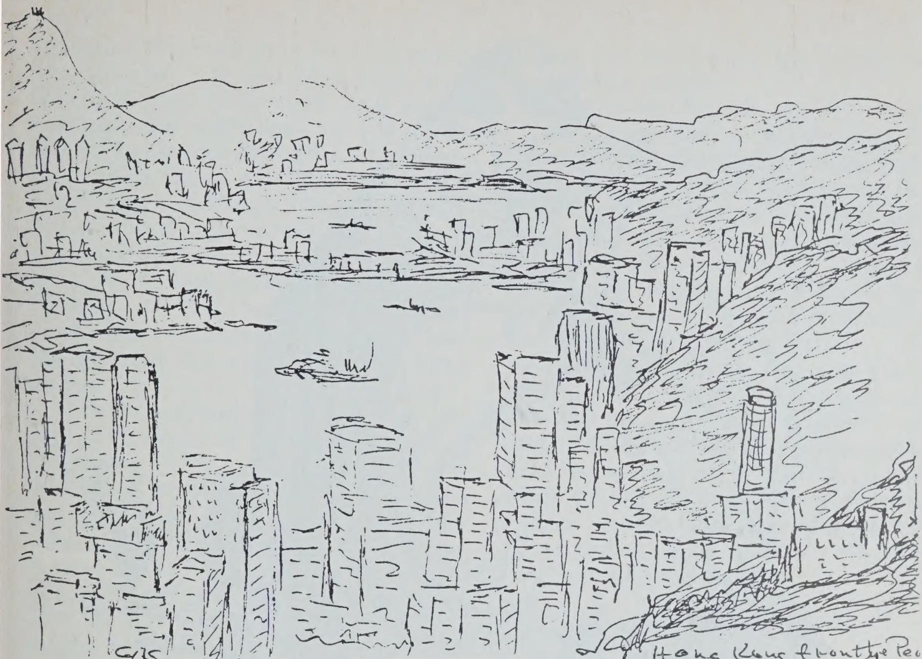
This terra cotta army standing in battle form can now be seen from a sort of deck, so that one looks down on the incredible sight. It is covered by a roof like an airplane hangar to protect it. It is still being dug. There are many artificial hills around Xian which are believed to contain more ancient relics, as this area was the capital of 11 dynasties during the centuries. It was the beginning of the famous Silk Road, overland to Europe in the days of the ancient Greeks, and traveled by Marco Polo in the 13th century. His stories of the rich and glamorous Cathay were considered fantasy by his Venetian compatriots.

The Neolithic village nearby was discovered by workmen digging foundations for a factory in 1950. This well-preserved archaeological dig shows the living conditions of 6,000 years ago, houses with roofs, fishhooks, axes and well decorated pottery. Some miles out, among the hills hot springs have been converted into a lovely garden area with lakes and trees, originally for the emperor as far back as the 8th century B.C. Sun Yat Sen the leader of the Republic of China in the early 20th century is said to have been here when overtaken by Communists, but retreated into the hills.

In the centre of Xian we went down dusty, tree-lined streets to visit the China Christian Church, where the pastor and his assistant. told us that the Chinese Christian congregation had increased five-fold during the years that the church was banned. While the government is now officially atheist, religion (Christian and Muslim) is accepted. There are several Moslem temples, no doubt built by people from Kazakstahn in Central Asia at the other end of the Silk Road.

As each of us was assigned to our own special bus, we became like one big family. Each two or three-day stop gave us a different Chinese guide. One of them sang Chinese folk songs and was much interested in the Christian church. Later we learned from our leader that he intended to become a Christian.

A 1,500-mile flight took us to Canton, China's first seaport in the 3rd century B.C. By the ninth century A.D. it had a large population of Arabs, Persians and Jews, trading in silks, porcelain and tea. It was not until seven centuries later that Europeans established themselves there, Portuguese, Spanish, Dutch and later English.



Hong Kong from the Peak

My first impressions were of a place very different from North and Central China. It felt like Florida, hot and damp, lots of air pollution. On the long drive into town there were many traffic jams, cars, buses, people waiting for buses, palms and banyan trees lined the streets. The crowds were well-dressed, Western style but smaller, less Chinese looking than the northerners. As elsewhere there were many high-rises in the course of construction. We passed through some poorer streets lined with bicycles, with many small shops which reminded me of Vancouver Chinatown years ago. Here there were many poorly dressed people, who did not seem so cheerful as the northerners.

Our hotel was on the famous Shamian Island in Canton's Pearl River, formerly an international enclave where dogs and Chinese, in that order, were not allowed. The luxury hotel has a fantastic two-story fountain in its centre. The elevator is known by the English term "lift".

In late afternoon the next day I went down to one of the nine hotel restaurants, a cafe on the bank of the river, very pleasant. Here from my table I watched an exciting array of passing ships: ferry boats, freighters, sampans, junks, tankers and even a few gun boats. The China International tourist agency, which manages tours in China, wants tourists to see everything -- all the well-restored relics of the past as well symbols of the future, naturally, to demonstrate how well the present regime is doing.

This last day in China we were promised a Chinese breakfast, as we were always given an English breakfast, cafeteria style with much choice. I had to miss this, so I cannot tell you what the Chinese have for breakfast! I can tell you, however, that my trip was an exciting and unforgettable adventure.

Prayer and the Christian Life

by Edward P. Mason

Although the term "Father" as related to God basically has been removed from general usage by our "Church, the author wishes his readers to note the following: The inspiration through the Holy Spirit to write this came in the context of a "God the Father" - "adopted son" or "child" living relationship. Hence the use of the term "Father" by the writer to describe God.

"Men pray only as they live. It is the life that prays. The life that with wholehearted devotion gives up all for God to God. Our God longs to prove Himself the Faithful God and Mighty Helper of His people." (Andrew Murray, The Ministry of Intercessory Prayer, p.44)

What an amazing revelation is contained in the above statement! How difficult it can be to conceive that each day of our lives should be characterized by prayerfulness, whether in praise and adoration, joy, intercession, help-seeking, or confession. How hard it can be at times, to think of our God as a Father who longs to give us His help and gifts; He who is ever-faithful, all-powerful, compassionate and loving in response to our prayers. I believe that regular daily prayerful communication with the Father, in complete trust, however momentary the various instances may be, is of great importance. It provides God with the opportunity to lead and guide through the workings of the Holy Spirit, to shower His gifts and blessings upon those who truly love and obey Him - through Christ our Redeemer and Intercessor. All things are possible to him or her who loves Him, for to love Christ is to love the Father. As that love increases, the closer the relationship becomes, and the greater the opportunity to pray as one lives.

Yet for us individually, daily life can at times be of mundane and dull character. One tends to grumble or just carry out tasks with little or no thought as to their place in the life which God wishes one to live. Where this is so, one should remember to lift up that daily task or job to God for His blessing, seeking that it might in some way benefit others, and be pleasing in God's sight. Both one's life and daily occupation should be surrendered to God so that He might use them for His own glory and purpose. A newness of life and purpose and an inner joy will result.

Remember, no task is too small, insignificant, draining or worthless when God blesses it. *Seek that blessing daily in prayer* as Christ commanded, "that ye shall go and bring forth fruit, and that your fruit should remain; that whatsoever ye ask of the Father in My name, He may give it to you."

Malcolm Smith, in his book "How I Learned to Meditate", reflects on that gradual growing closeness of the prayerful believer to God in a brief discussion of Isaiah 40:31... "But they who wait upon the Lord shall renew their strength." He says "The word 'wait' in the Hebrew language, has in it the idea of braiding (as in the braiding of hair).... My weak, helpless humanity was braided with His Almighty Person and became an expression of Him." As one's life becomes more entwined or braided with God in the life He has planned for each of us, then a living reality comes to the statement that "Men pray only as they live. It is the life that prays."

"Men pray only as they live. It is the life that prays. The life that with wholehearted devotion gives up all for God to God. Our God longs to prove Himself the Faithful God and Mighty Helper of His people." **(Andrew Murray, The Ministry of Intercessory Prayer, p.44)**

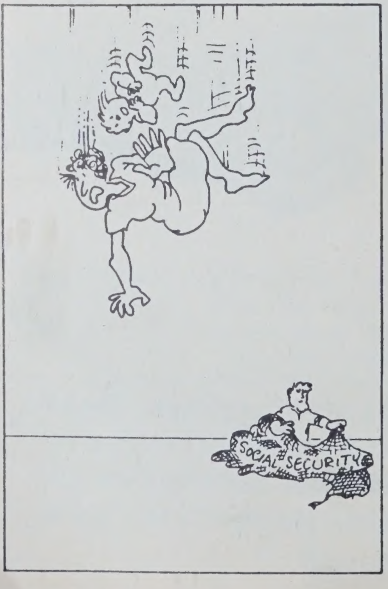
Social Issues for Canadian Church members

Dignity not Charity

The Problem

The National Council on Welfare reports that currently 3.7 million Canadians remain poor, including 1 million children under the age of 16, or one child in every six. In 1980 the average family of four on social assistance received an income which was $7,300 below the poverty line. By 1986 this fell to $9,200 below the poverty line.

Canadians have been told that it is becoming "too expensive" for the government to provide social programs. Governments, we are told, will be forced to cut social programs in order to reduce the federal deficit or to remain "competitive" in international markets. One alternative suggested has been to cut universal programs and "target" programs to the most "needy." The first attempt in this process was to partially "de-index" old age pensions in 1985, which resulted in massive public opposition.



Governments have also been trying to "privatize" social programs by getting others, notably church and community groups, to offer charity to the poor.

With the pending Free Trade Agreement, there will be increasing pressure to "Harmonize" Canadian social programs with those in the United States. Trade Minister John Crosbie has said that there is no guarantee "that some particular programs won't be attacked."

A Closer Look

A closer look reveals that cutting social program spending, and targeting and "privatizing" social programs may not be necessary or desirable. Consider the following:

- 1960-1974 was a period of many initiatives including the Canada Assistance Plan, Medicare, and post-secondary education, yet these initiatives were taken without incurring any deficit.
- Since the 1970's, governments have increasingly provided "tax breaks" to corporations as a part of economic policy. It is currently estimated that the federal government is losing $9 billion/year in revenue,

which is about equal to the amount paid by business in taxes.

- Money spent on social programs can be a more effective instrument for job creation than corporate tax cuts. A government study estimated that jobs created by direct government spending such as social programs cost $13,000/job on average, while jobs resulting from corporate tax breaks cost $77,000/job.

We can afford existing social programs and even new initiatives which ensure justice with dignity for all, provided we insure that all sectors of society pay their share.

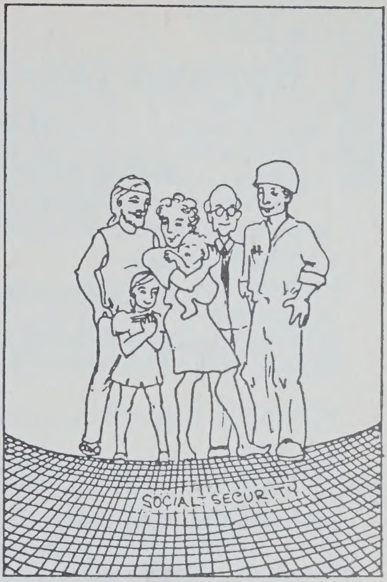
What Can I Do?

- Consider your response to the points below in light of your own Christian faith;
- Hold a group discussion with other church members around the issue;
- Raise questions around the issue with federal candidates in the next federal election;
- Write a letter to your current and/or new Member of Parliament about this issue. (Ask for a reply to your letter and follow up.)

Points for Your Consideration

Canadians need to press for a *new worth ethic* for all members of our community that is founded upon mutual responsibility, respect for the dignity of every person, and economic justice. To this end, consider the following:

- a full employment policy guaranteeing decent jobs for all those willing and able to work;
- an increase in support services such as child care, affordable housing, services for the elderly;



- a national program of a Guaranteed Annual Adequate Income (GAAI) that provides income at least at the "poverty line" as defined by Statistics Canada;
- recognition for those in non-wage roles (family care-givers, homemakers, pensioners, etc.) through access to Canada's pension system;
- an increase to the minimum wage to ensure that no one falls below the poverty line. Particular programs are also needed to ensure adequate incomes for the self-employed such as farmers and fishers;
- government commitment to the elimination of hunger and material poverty as the number one public policy priority.

For further information contact:
Church and Society
Presbyterian Church in Canada
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

Beyond Doubt, Denial, Disbelief and Death

An Easter Worship Service

by L. June Stevenson

Call To Worship
Leader: This is the day which the Lord has made; we will rejoice and be glad in it.
Christ being raised from the dead, dies no more.
Rejoice in the Lord alway; and again I say, rejoice. (Book of Praise)

Hymn 185 Beneath the cross of Jesus

Scripture 1: Matthew 16:21-28

Meditation: We live in a society that worships worldly power, materialism and consumerism. We long for an earthly King with whom we will be victors, not victims. In our striving for personal peace and comfort, we seek to avoid pain and rejection. Like Peter, we sometimes disbelieve the ways of God. We scoff at the possibility of suffering for our faith. Like Peter, we become obstacles in the Lord's way because our thoughts are on the world and not upon Christ.

Response: *In following Jesus, we surrender ourselves to the will of God. In acknowledging the cost of discipleship, we allow Jesus, our teacher and friend, to become also our Redeemer.*

Scripture 2: John 13:31-38

Meditation: Like Peter, we insist boldly upon our faithfulness. We declare that we are ready to die for our faith. But are we prepared to *live* for our faith? Like children, we long to be safe in the arms of loving parents. We yearn to be cared for; we hesitate to care for others. We look after ourselves first, jealously guarding our time, our energy and our money for to truly love one another, means we have to give freely of those things. We struggle against being separated from those we love when God calls us to service elsewhere. Like children who fear the dark, we argue against any separation from the people and the things we cherish. In so doing, we deny Christ.

Response: *Serving Christ means J-O-Y: the love of Jesus, love of Others, and the love of Yourself. Through loving one another we joyfully reflect that great Love who suffered and died for us.*

Scripture 3: Matthew 26:69-75

Meditation: Not once, not twice but *three* times, Peter lied about his relationship with Jesus. He never *knew* Jesus. He was never *with* Jesus. He was never *one of them*. He denied his Lord, with growing vehemence, even to the point of swearing. In quiet ways, perhaps by not openly declaring our faith, we too sometimes act like Peter, think like Peter. And, like Peter, we sometimes go away and weep bitterly at our faithlessness.

Response: *Through affirming our faith, we acknowledge our relationship with Christ. Through confessing our Lord Jesus Christ, we witness to his triumph over worldly sin and death.*

Scripture 4: 1 Corinthians 15:51-58

Meditation: With what wonder the apostles viewed the events of Easter! Like a kaleidoscope they swirled - from the triumphal entry into Jerusalem, to the last supper, the trial, the cross and the grave.

Now that grave was empty. What release! What joy!

Like Paul, we rejoice in the good news of Christ's life, death and resurrection, and in the certainty that is ours. Truly, Jesus has released us from the fear of death and made us sure of immortality. We rejoice in the task that is ours: to labour steadfastly on, proclaiming the Kingdom.

Response: *Through serving the Lord faithfully, we share in the coming of the Kingdom. "Death is swallowed up in victory." We are assured that the love of our God goes beyond doubt, denial, disbelief and even death. With Job we exclaim, "I know that my Redeemer liveth."*

Hymn 173 And can it be that I should gain (Alternate tune Melita #435)

Offering & Offertory Prayer: Eternal God, as you have given us such bountiful gifts of love and faithfulness, so we bring our small offerings: gifts of our money, our time and our energy.

Filled with the good news that will not be denied, we take up our cross and follow you: in the daily tasks of caring for friends and family; in the sharing in the ministry of our own congregation and Church; and in our mission to our local community and to the whole world. Thine be the glory, risen Lord! Amen

Closing Hymn 201 Thine be the glory

Benediction: "Death is swallowed up in victory." "O death, where is thy victory?" "O death, where is thy sting?" ...Thanks be to God, who gives us the victory through our Lord Jesus Christ. Amen

In Memoriam

Margaret Atkinson

The Saskatchewan Synodical WMS lost a valued member in the sudden passing of Mrs. Margaret Atkinson on December 19, 1988 at the age of 61 years.

A Life Member of the Women's Missionary Society W.D., Mrs. Atkinson gave freely of her time and talents in various offices of the local Groups, the Presbyterial and Synodical where she was in her third year as President and would have retired in April. Her enthusiasm and leadership were largely responsible for the success of the WMS sponsored Annual Women's Weekend Camps at Camp Christopher.

As President of the Synodical, she was on Council Executive and active in the Adult Working Group.

Mrs. Atkinson served faithfully as an Elder of St. Paul's congregation, Prince Albert. She sang with St. Paul's Choir for 40 years.

In the community she was a member and past President of the Sweet Adelines Barbershop Chorus. She delivered Meals on Wheels and sang with a volunteer group for the residents of the Nursing and Senior Citizens Homes. Through the Atkinson Driving School, which she owned and operated, her patience and loving care brought many nervous and excited people to the point of being capable drivers.

To her loving husband Alan of 40 years, her daughter Karen and sons David, Jim and Robert we extend sincere sympathy. Margaret will be greatly missed, not only by her family but by members of the Society, and all who knew her.

Christina Helen Currie

Miss Christina Helen Currie, retired deaconess of the Presbyterian Church in Canada, passed away November 23, 1988 at age 92. Daughter of the late Rev. Peter Currie, Christina graduated from Ewart College, Toronto, 1921. Shortly after graduation she was posted to Korea. While in Korea, Miss Currie was involved in leading Bible Study, teaching English, and in outreach evangelism. She was stationed on a mission compound at Hamheung, but frequently travelled to outlying areas sharing her faith and preaching the gospel message.

Upon returning to Canada, Miss Currie was employed by the Campbell Soup Co. She became involved in her local church as organist and choir director. After retirement she moved to Oshawa and joined St. Luke's Church.

Her love of music continued throughout her lifetime. Even in her retirement home Hillsdale Manor, she continued to play the organ and participate in the World Day of Prayer Services. Her unshakeable faith allowed her to leave the warm circle of her family to travel to a remote area of the world, because she felt a call to be obedient to her God. This was obviously a profound experience for her as even upon returning to Canada and all that was famliar she continued to read and study from her Korean Bible. "Chrissie", as she was affectionately known to her family and friends, dedicated her life to evangelism and service.

Using Africa as aTip

The waste from affluence and superconsumption is increasingly difficult to get rid of. Sadly the marketplace logic of contemporary global affluence and poverty is to match the needs of waste disposal from the wealthy nations with the need for foreign exchange by the poorest continent in the world. And so, according to one Environmental Protection Agency official in Washington D.C., there have been more proposals to ship hazardous wastes from the US to Africa in the past few months than in the previous four years. However the only confirmed shipment of toxic waste in 1988 is of 15,000 tons of toxic ash from Philadelphia to Kassa Island, Guinea. The Government of Guinea is trying to force the re-export of the waste.

Other schemes to ship waste include:

- Two loads of radioactive nuclear waste from France dumped in Benin, in exchange for economic aid.
- Intercontrat S.A. may have managed at least five shipments of toxic wastes from Italy to Koko, Nigeria between March 1987 and March 1988, according to Greenpeace's Italian office.
- A major proposal may bring up to five million tons of industrial waste a year to Benin. Under a contract dated January 12, 1988, Sesco Ltd. will deliver up to this quantity from Europe and North America, and pay Benin $2.50 per ton delivered.
- Equatorial Guinea has given a ten-year license to a British firm to dispose of two million drums of chemical wastes on Anubon Island in exchange for $1.6 million.
- The President of Gabon reportedly met with the directors of Denison Mining of Colorado in 1987 and agreed to import uranium tailing wastes into his country.

-From International Trade in Toxic Wastes: Policy and Data Analysis by Greenpeace, June 1988.

Lies

Three lies:
"Woman, I do not know him." (Luke 22:57b)
"Man, I am not." (Luke 22:58c)
"Man, I do not know what you are saying." (Luke 22:60b)

So if there are white lies
also there are black lies.
Which were these three?
Did Peter care? They kept him free.

Maybe a lie is used
for "not getting involved".

A lie is the wrongful answer
and would not silence have been better?
Just think - if he had not lied
he might also have been crucified.

By each denial
Peter escaped the trial
but not the look of the Master (Luke 22:61)
when the cock crew a moment later.

Sheldon Hastings

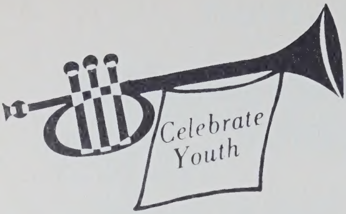
Crucifixion is Execution

"But they were urgent, demanding with loud cries that he should be crucified." (Luke 23:23)

"And Jesus said, 'Father, forgive them; for they know not what they do.' " (Luke 23:34a)

Who invented the fiendish act?
Either the moralist or the sadist.
No matter the inventor, it does
the job, just the same as:
the cup of hemlock
any hangman's rope
military firing squad
federal electric chair
or Dachau's gas chamber.
Crime must make a payment
taking punishment,
for reimbursement
to the innocent.
God's strange form of justice
that every crime since Genesis
should be forgiven for our salvation
by an execution called crucifixion.

Sheldon Hastings



A Cure for Racism

"Racism", "discrimination", "bigotry" all seem to be words that one reads in the headlines more and more as the days pass by. Incidents are recorded that show people of all ages becoming involved in racial and cultural disputes that often lead to violence of one form or another.

As we work together to build a world where unity and understanding exists we need to begin by acknowledging our differences honestly and objectively. Are they that important that they need to divide our world, or can they be accepted and used positively to add a new dimension to our lives? Is colour of skin really that important or should we look beyond to the inner person? We would discover he or she is not that different.

A filmstrip called "A Matter of Stripes" which was prepared for children points out the importance of being different. The main character Zellie the Zebra doesn't like herself. She hates her stripes. Gradually as she talks to each of her animal friends she discovers that each one has something in his or her life that they either dislike or that makes them feel uncertain before their friends. As the story comes to its end they sing a song which helps to express their new feelings about themselves. They discover how important it is to know and like themselves first before they can get to know and like others. After they do this they can talk together about what they can do to help and complement one another.

If we know and understood ourselves and what we have to contribute to our world we would not need to be afraid of others. We would also come to see how much we need each other to make our lives complete.

There was an exercise in a mission study packet a few years ago that gave a list of products. Participants were asked to look for their source, and whether they were grown (such as rice) or made by hand (i.e. carpets for our floors). As people looked at the list we realized how true it is that we need one another in order to survive.

Make up a list like this for your group. Discuss the kind of ways in which we need each other. Or borrow "A Matter of Stripes" from Communication Services and use it to help you begin discussions about our differences. Then talk about what you can do to help wipe out racism and discrimination in your area.

Lois Powrie

STAFF CHANGES

Area Educational Consultant

The Women's Missionary Society (Western Division), in consultation with the Synod of Quebec and Eastern Ontario Congregational Life Committee and the Synodical representatives, has appointed Beth Anne Yando to the position of Area Educational Consultant in the Synod/Synodical of Quebec and Eastern Ontario, effective December 1, 1988.

Following a month of orientation - mainly in the office in Toronto, Beth Anne will begin her work in the area at the beginning of January.

Beth Anne is a graduate of Ewart College, has a B.A. from the University of Toronto and a Master of Religious Education degree from McMaster Divinity College, Hamilton. She has had experience working in Christian Education in two congregations. Beth is looking forward to serving the area in Mission and Christian Education.

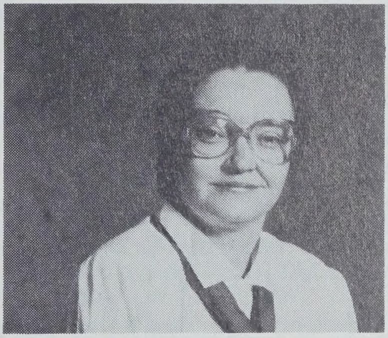
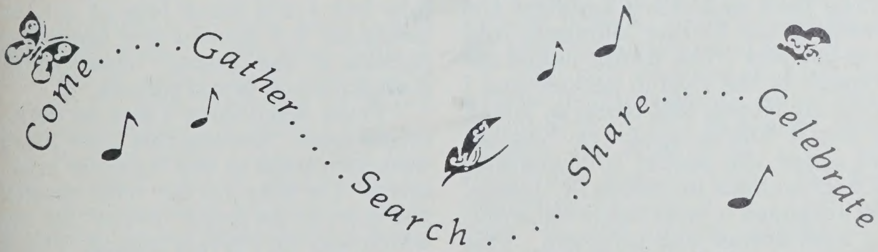


Photo: W. Neville Stevenson



Women's Spirituality: Empowerment and Promise

Expérience spirituelle des femmes: sources d'action et d'espérance

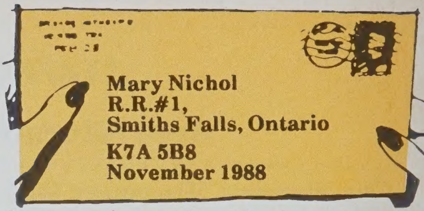
June 1, 2, 3, 4, 1989 — Ottawa

Reflecting on our own personal faith journeys in the context of our religious heritage and the issues of our lives today
through
music.....movement.....creative expression
storytelling.....worship.....Bible study.....workshops

An ecumenical conference sponsored by

Women's Inter-Church Council of Canada
Conseil Oecuménique des Chrétiennes du Canada
77 Charles St., W., Toronto, Ontario. M5S 1K5

Dear friends,



Mary Nichol
R.R.#1,
Smiths Falls, Ontario
K7A 5B8
November 1988

The end of December ’87 I finished work at the Nursing Campus and thereby completed forty years of service in Asia. The campus colleagues arranged a most beautiful farewell for me up in the mountains. There were two busloads of campus teachers and their children. We were together from seven-thirty in the morning till sunset and what a beautiful memory to have of one of my last days in Nepal.

For part of January I went to India to visit friends in the Bhil field. ...there were opportunities to meet many of the former students of bygone days in Jobat. Dr. and Mrs. Daniel who formerly worked in Jobat were at the airport to meet me at Indore. I left Indore almost immediately for Jobat and stayed there more than a week. There was much dining here and there amongst the homes of the former students and shop-keepers. The pastor asked me to speak in the church service and I found my Nepali and Hindi so mixed up that I finally spoke in English and asked the pastor to translate. On arrival back in Indore Dr. Daniel had arranged a most beautiful evening with dinner and program. This provided a lovely opportunity to meet some more of the old Jobat friends who had moved from Jobat to Indore. We all enjoyed singing the Hindi and Bhili hymns together.

The month of February was spent packing in Kathmandu and trying to clear things out of the house. It seemed that for the past forty years I had collected too much and had carried it from place to place like a pack rat. My doggies alone had 117 trophies to say nothing of their certificates. On February 28th I left Kathmandu with my two dogs in one box and one large basket of orchids. I had one hundred varieties of orchids... but the Nepal authorities only allowed sixty-two to be taken out.

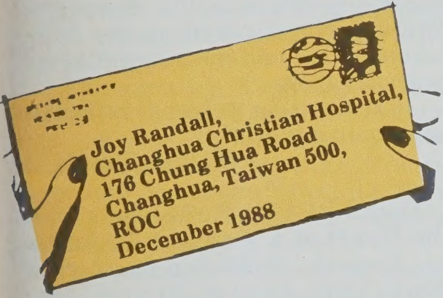
On arrival home in Smiths Falls, Jackie, Julie and I came straight to the old family home. My dear brother and his wife had painted each room in the house two coats of paint so the house was all clean and ready for occupancy.

This summer I planted my first garden in Canada. It was difficult because I was on deputation at this time and I dug enough to plant a few things and then left and went somewhere and returned and planted another row. Everything was planted late but I did have lots of butter beans for 2-3 months and have five packets in the freezer. Had twelve pumpkins and lots of carrots.

From April-June I was on deputation work. During this time there were two trips to the Atlantic provinces. On May 1st our local church had a welcome home "event" for me which was very lovely indeed. There were representatives from family, local church and further afield, and from the community. They presented me with a lovely television set and a cupboard to hold it. Though official deputation is now over I am still speaking here and there mostly locally. In the local church I see plenty to do and will become more involved as we start some groups for girls. I do visit friends in the retirement homes and try to take them to church meetings in my new little Hyundai.

Jackie and Julie have settled in fine and won $50 for brace in their first show. It is great to be close to family but my family seems to be scattered over the earth as I remember this Christmas all my dear friends in India, Nepal and Jerusalem.

Sincerely,
Mary Nichol



Joy Randall,
Changhua Christian Hospital,
176 Chung Hua Road
Changhua, Taiwan 500,
ROC
December 1988

Christmas wishes and God's blessing for the coming year. This is the time of year to be in touch with friends far and near and to share with many especially those I was unable to visit when I was home this year. I had a really great time in Canada from mid-August to mid-November on my holidays and deputation.

Our hospital continues to have many challenges before it and for its future in relation to the care we will be able to give our patients. This is becoming constantly more difficult because of the restraints by the insurance companies and the rising cost of equipment and salaries. Dr. Wu, our superintendent took ill while away in South America this Fall but later recovered in the USA and returned to Taiwan the end of November. He was to retire this coming year but the Board has been unable to find a replacement as yet. Dr. Wu had decided to continue for another year but we pray his health will permit it - now retiring in June 1989. Our administrator found the strain too great and he has stepped down from this position and another person is now acting administrator and others helping him. All the directors of departments and administration need special wisdom and guidance at this time. We also began the building of the second part of Nan Guo Medical Center in May and there are problems with diggings and foundations for 5 floors underground and 10 above. So we pray these problems will be solved and the building can go ahead. Please pray for this project.

The Nursing Department still has a shortage of nurses but we also have to cut back because of budget constraints so we hope that with this we will still be able to give the standard of care the patients need. Thru' all of this we hope we can continue to have a Christian witness in our healing ministry and caring.

I am still involved in many activities in the hospital, community and church. I find this most challenging and rewarding. This involves our hospital choir that has combined with the Y in Taichung, Nan Tou and Changhua and will perform the Messiah on December 10, 17 & 30th in these various places. Dr. Sanford and I have our Y Bible Class each Wednesday for eight weeks. This year about 14-16 young adults attended and we have enjoyed the discussing and sharing of various parables. I also continue to help with the women's group and the TKC choir by playing the piano and organ as needed.

May the God of love, peace and joy continue with us all in the coming year 1989.

In His Love,
Joy Randall

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SOUNDS OF THE PASSION: Meditations on Jesus' Journey to the Cross *by David M. Owen. Augsburg Publishing House. 1987. Price $7.75.*

In the eight meditations in this book David Owen relates the sounds heard on the journey to Calvary to Jesus' life and death and to our own lives: the shout of the crowd, "Crucify him!"; the sound of weeping over Jesus' suffering; the crowing of the cock awakening Peter; the clatter of coins expressing Judas's regret; the splash of water by indecisive Pilate; the thud of the hammer on Jesus' hands and feet; the rattle of dice by the soldiers beneath the cross and the cry of victory, "It is finished!"

As Lent and Easter approach, Owen's work is an invitation to join Jesus on the way to the cross and develop a deeper understanding of yourself by associating more closely with the characters in the story. In that way you will learn to walk more closely with Jesus in your daily life. Excellent for personal reading and for congregational worship.

L. June Stevenson

WHAT HAPPENED NEXT? Nine Messages on Some of Jesus' Great Acts and Stories *by George W. Hoyer. Augsburg Publishing House, Minneapolis. 1987. Price $7.75.*

These unique and creative sermons for the Ash Wednesday to Easter season deal with important Christian teachings. In story form, based on biblical texts, they ask, "What if...?" and reach out beyond the text. Included are sermons around the story of the Prodigal Son, the Well-paid Labourers, the Daughter of Jairus and others. Each chapter includes scripture sources and a story told in contemporary language. One can easily relate to the characters. Through Hoyer's writing the Bible becomes real and meaningful to our everyday lives.

Excellent for personal reflection or sermon material.

L. June Stevenson

LOVE'S PRISM Reflections from the Heart of a Woman *by Alla Renee Bozarth. Published by Sheed & Ward. 1987. Price $7.20.*

This is definitely a book for women - women who yearn to love and be loved and to understand the gift of love. With sensitivity and compassion Bozarth poetically delves into the many love relationships a woman can experience: love of self, love of women - mother, sister, love of men and love of unborn children.

Dr. Alla Renee Bozarth is among the first eleven women ordained Episcopal priests in 1974 in Philadelphia. She holds a certificate in Gestalt psychotherapy and presently, as priest and psychotherapist, she guides others to find spiritual and emotional health at Wisdom House in Sandy, Oregon.

Those who seek to understand themselves, to free themselves from stereotypes will find new meaning for their lives in her work. She calls women to be the true beings God has created them to be. One critic said, "This book itself is a gift of love." Give yourself or a friend this gift.

L. June Stevenson

NEWS

SUPPORT URGED FOR SA NEIGHBOURS

HARARE (25 November) - An international church conference (here, 21-25 November) has called for a wide range of measures to help neighbours of South Africa counteract ill effects on them of South African policies.

The meeting, 'Churches in Solidarity with the Frontline States', was convened by the Geneva-based World Council of Churches. The six Frontline States are Tanzania, Botswana, Zambia, Zimbabwe, Angola, and Mozambique.

A two-page conference statement urged 'all governments' to give not only economic help to the states, but also to 'provide them with such means as they may require to carry out the legitimate task of defending themselves from external aggression and destablisation.'

It described apartheid in South Africa as that 'evil system that continues to cause untold harm and disruption to economic life and human well-being within this region.'

It said conference participants will 'actively campaign for the isolation of the apartheid regime, for an effective application of comprehensive sanctions [against South Africa], especially in the areas of finance and banking, oil and armaments.'

The meeting expressed grave concern that the 'persistent violation' of the UN arms embargo against South Africa has 'enabled Pretoria to conduct its massive and brutal campaign of terror against the Frontline States.'

The statement includes a confession that 'too many of us have remained silent in the face of the injustices perpetrated by the apartheid regime; some of us might even be guilty of collusion with the system of repression and inhumanity, and yet others have "passed by on the other side."'

The conference also commented on the recent agreement involving South Africa, Angola, Cuba and the United States on independence for Namibia from South Africa, in conjunction with an end to outside support for anti-government forces in Angola and withdrawal of Cuban troops from there.

It called on all parties to the agreement to 'adhere faithfully to its terms in the hope that peace and prosperity may be restored to Angola, and independence and dignity to Namibia.'

On the last day of the conference, a separate meeting involving eight South African church leaders and President Oliver Tambo and other representatives of the African National Congress was held. The ANC, outlawed in South Africa, is one of the principal groups fighting white minority domination in that country.

In his address at worship which closed the Frontline States conference, Central African Anglican Archbishop Khotso Makhulu, one of the seven WCC presidents, said the testimonies from participants had 'bruised, hurt, wounded' those who heard them.

Nonetheless, he said, the conference affirmed that despite what things may seem to be, 'the Lord is supreme', and that one day 'right will prevail', also in southern Africa.

ECUMENICAL LEADER EXPRESSES 'CAUTIOUS HOPE'

LIMASSOL (Cyprus) - As international political reaction to the Palestinian declaration of independence continues to unfold, General Secretary Gabriel Habib of the Middle East Council of Churches, addressing a meeting of its Department on Service to Palestine Refugees, has spoken of 'cautious hope' with which he greets the announcement.

'We rejoice for the Palestinian declaration of independence', Habib said, 'and for the unity despite diversity that was made manifest in Algiers [where the declaration was made], which is a hopeful sign for democracy in the proclaimed state of Palestine.'

According to Habib, the Palestinian aspiration for justice has found its full meaning in the 'Palestinian will to make peace with oneself and one's neighbour in the Holy Land.'

Habib described 'the Israeli concept of justice and security' as one which 'continues to be self-centred, and therefore exclusive of the rights of the Palestinians.'

In contrast, he said, the Palestinian declaration reflects a 'concept of justice inclusive of common peace for all peoples in the Holy Land.'

So, he asked, 'Is this new offer drawing us nearer to equality of rights and reconciliations between the two peoples of the same land, or will exclusivism prevail again, destroying possibilities for peace through new wars?'

NATIVE BISHOP ELECTED

Charles Arthurson, a Cree, is the first Native bishop in the Anglican Church of Canada. He was elected suffragan (assistant) bishop of the diocese of Saskatoon, which has a substantial Native population.

CHURCHES CHALLENGE REFUGEE LEGISLATION

TORONTO - The Canadian Council of Churches has decided to go ahead with a court challenge to new Canadian government rules affecting refugees. The cost of the challenge, estimated at 300,000 Canadian dollars, is being underwritten by individuals. The CCC says the new rules violate the Canadian Charter of Rights and Freedoms. [EPS]

ANGOLAN PEACE PROTOCOL

NAIROBI - The General Secretary of the All Africa Conference of Churches (AACC) Rev. Jose Chipenda has praised the Angolan Government for signing a peace protocol on the withdrawal of Cuban troops from Angola and independence for Namibia.

In his message to Angolan President Jose Eduardo dos Santos, the AACC Chief said: "On behalf of the AACC member churches and National Christian Councils, I congratulate you and the people of Angola on signing a peace protocol in Brazzaville".

The protocol signed in the Congo in December '88, which will be formalised into a treaty in New York, provides for the withdrawal of an estimated 50,000 Cuban troops from Angola within 27 months, and provides for the Namibian independence on November 1st, 1989.

Rev. Chipenda lauded President Dos Santos diplomatic firmness during the 10 months of protracted, delicate and tough negotiations, saying if the President had not conducted the talks on principles, "prospects for Namibian independence and peace in Angola would have remained elusive". The people of Angola can now begin making plans to work for a durable peace in the country, Rev. Chipenda said.

wms highlights

PRESBYTERIAL NEWS

The **Montreal** Presbyterial's biennial dinner for students, faculty and friends of Presbyterian College was held on November 16, 1988 in Robert Campbell Memorial Church with ninety persons attending.

President Druse Bryan welcomed the guests and spoke briefly about the work of the WMS and of the planned Anniversary celebrations in 1989. The Anniversary theme of "Go and Tell" was effectively shown by the use of balloons and a large banner in decoration, and students were presented with folders containing brief histories of the WMS and Anniversary news.

The evening concluded with a skit by members depicting "then" and "now" in the life of the WMS, and by musical presentations by various students, all of which was enjoyed immensely by the audience.

Westminister Presbyterial held their annual Christmas Luncheon on December 3, 1988 at Richmond Inn. The President, Molly Doka welcomed the one hundred and forty women present, and after a delicious buffet introduced the program for the afternoon, which began with presentation of readings of original poems by Kay Berry centred around the Christmas Season. Ernestine Allen played a piano solo and accompanied us in enthusiastic singing of carols, led by Ivy Howard. The Worship Service was taken from the November Glad Tidings, the scripture passages being read in different languages, including English, Spanish, French, Taiwanese and Hungarian. It was a great time of good food, good fellowship and worship.

LOCAL NEWS EVENTS

An exciting event occurred at **St. Andrew's, Picton** WMS Christmas luncheon on December 8, 1988 when Margery Morton was baptised.

Margery is a strong, long time member of the WMS and of St. Andrew's in Picton, Ontario.

The WMS of **St. Paul's** Church, **Caintown**, Ontario presented a life membership certificate and pin to Cora Barclay in appreciation for her dedication to the work of the society.

ANNIVERSARIES

South Kinloss WMS at **Lucknow,** Ontario celebrated their 100th Anniversary in 1988. A donation of $200 from this celebration was forwarded towards the work of Clara Henderson in Malawi.

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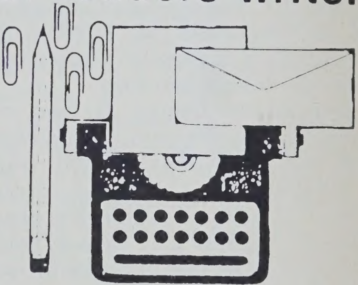
100th Anniversary Celebration
Women's Missionary Society
(WD)
Knox Church, Milton, Ontario

Sunday, April 9, 1989

Guest Speaker will be
Mrs. Karen Timbers
who grew up inKnox Church.

Our readers write:



To The Editor: 'Glad Tidings'

When is an answer not an answer? When there is confusion! The article by Rosemary Doran, The Dilemma of Diversity (October '88 Glad Tidings) does not define the dilemma of diversity of faiths, but reveals a dilemma over mission to such faiths. I am not sure what I am expected to infer from the final enigmatic question - "...maybe God is bigger than we allow, bigger than we have dared to imagine?"

Nor is the issue quite as straight-forward as Barbara Woodruff implies in her reply (Glad Tidings, Jan. '89) to the letter written by Ruth McCombie (Dec. '88 Glad Tidings). In the article under question, we do not in fact find a simple explanation of four ways in which Christianity can carry on dialogue with other religions. There is an apparent bias in favour of 'dialogue' which is described as 'a new emphasis in the relationship between Christianity and other faiths'.

Ruth McCombie's expressed concern deserves a better answer. The question that is not answered is this: *Is dialogue a legitimate means of carrying out Christ's mandate 'to be witnesses to Him' and 'to make disciples' in His Name?* Is dialogue really a means of evangelism? Dialogue that is not witness moves away from the area of the existential situation and becomes subjective philosophising. Those who speak and write about *dialogue* intend something other and, in their own eyes, better than mere witness.

The rule for the Christian seems to be quite simple. Diversity of opinions and beliefs is universal. The Christian has been commanded 'to love your neighbour as yourself' and 'do unto others as you would have them do unto you'. Those rules together with the wise words of Peter (I Peter 3:15) should be adequate. The rest may be nothing more than 'sound and fury signifying nothing'.

C. Costerus

EMPLOYMENT OPPORTUNITIES
Women's Missionary Society (WD)

Two Area Educational Consultants are required for work in Mission and Christian Education in the Synods/Synodicals of:
Saskatchewan
Manitoba and Northwestern Ontario
Job Description available on request. Send applications to:
Executive Secretary, Women's Missionary Society (WD), Room 100,
50 Wynford Drive., Don Mills, Ontario, M3C 1J7
Telephone: 1-416-441-2840

In Remembrance

Mrs. John (Jessie) Craig,
St. Andrew's, Belleville, Ont.

Mrs. Mae Cowell,
Knox, Dunnville, Ont.

Mrs. Grace Jackson,
St. Andrew's, Guelph, Ont.

Mrs. Jean Arbuthnot,
Georgetown, Howick, Quebec

Mrs. Jean MacLean,
Elmwood Ave., London, Ont.

Mrs. Alma Henderson,
St. Andrew's,
Molesworth, Ont.

Miss Catherine Agnes Parker,
St. Andrew's Home,
Montreal, Que.

Mrs. Frank (Isobel)
Henderson,
North Caradoc, Ont.

Mrs. E. May Daw,
First, North Pelham, Ont.

Mrs. Jean Dadson,
Knox, Ripley, Ont.

Mrs. Mary Tripp,
St. Andrew's, Ross, Ont.

Mrs. Evelyn Fenwide,
Glenview, Toronto, Ont.

Miss Ernestine White,
Melrose Park, Toronto, Ont.

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The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

The Glory of Easter

Grey were the clouds
O'er the lonely hill,
Dark was the dying day --
Stricken the hearts of the faithful,
As they gathered there to pray.
But a pure white light
Touched the face of night,
And shone on a garden fair.
It gilded the lilies,
And burnished the wings
Of the angels, hovering there.
It lingered over the sepulchre,
And the shroud that was cast away;
And the dawn was born in Glory --
'Twas the Glory of Easter Day!

Jean Rowat

GLAD TIDINGS

APRIL 1989

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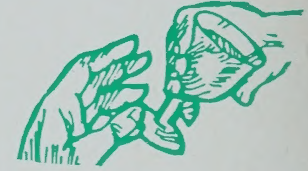

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CREDITS: Cover Photo - Katherine Allen

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Blight

by E. Jean Abrams

A myriad of blossoms decorated the young peach tree. Last year, for the first time, we had gathered its offering of luscious peaches. Now we rejoiced in the prospect of another bountiful harvest in the fall.

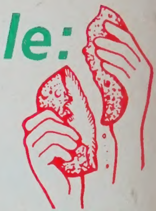
The blossoms faded and abundant evidence of forming fruit appeared. Then disaster struck! The leaves became deformed and blackened and the small fruits dried up. Close scrutiny revealed tiny lice-like insects steadily sucking the life-giving sap causing the leaves and fruit to wither. In desperation, we sprayed. Several sprayings later, we were surprised to see new leaves appearing from the ends of the twigs where the blackened and deformed leaves still clung. A few peaches had survived and were filling out. The tree was going to live to bear fruit next season.

There are times in the lives of most Christians when "blight" hits. We gradually grow dry, lose our peace and joy and become restless. There could be many causes - prayerlessness, disobedience, unconfessed sins such as resentment, anger, jealousy and materialism. Fatigue, discontent or failure to put first things first could be other reasons.

When we realize our condition, there is a "spray" ready for instant healing: simply turning to our Lord, confessing our sins and stating our needs. We will find He has already turned to us. His Word will feed, comfort and restore us as we read and obey His Commands.

Regretfully, as this year's peach crop was lost, past opportunities for service lost cannot be regained. Nevertheless, God, in His Mercy, will bring us new avenues of service and make even our "blight" times a blessing to others and to ourselves. The peach tree will bear fruit again and, by God's Grace, so can we.

Children at the Lord's Table:



One family's experience

by Dorothy Henderson

It was the Sunday after Christmas. Our eight-year-old son, Daniel, folded up his hymn-book and prepared to leave the worship service for his church school class. Turning to go, he paused at the end of the pew and said, with some panic in his voice, "Mom, is it communion today?" I nodded, and he stood hesitating. Should he go to Sunday School or should he stay for communion? I realized that we had not talked about today being communion Sunday. Seeing the other children go, he turned and followed.

I listened to the sermon but my mind wandered off, thinking of Daniel. Yes, it was difficult for him to sit through twenty minutes of talking (the sermon) but I also knew how much he anticipated communion.

In a few minutes my husband, John, and I walked to the front with our two teenagers and joined a group receiving the bread and wine. Returning to our seat we waited thoughtfully thinking of life, mystery, ritual, God, our work, our relationships. From the corner of my eye I saw a wave - there was Daniel walking up the aisle with a friend from church school. They joined eight or ten adults from the church and received their communion. He and his friend filed past the cup collectors and, with a big smile on his face, he squeezed into the pew amongst his family.

Daniel is one of many Presbyterian children who has grown up receiving Communion. It means a great deal to him to participate in the Lord's Supper. It is equally important to us, his parents, his brother and sister that he be with us at communion. But still, the questions persist for many people. Is this right? Should children be doing this? Do they understand what communion means? This article explores our thoughts, feelings, theological reflections and the practical preparations we make around having children at the Lord's Table.

Our conviction for children at communion comes from three frameworks. First, we see the two sacraments of the reformed tradition - baptism and the Lord's Supper - belonging together. Just as baptism belongs at any age, so too, does communion. In baptism one becomes a member of the church, even if one is a tiny baby. In communion one is strengthened in membership even if one is very tiny. Communion means "belonging", and "Christ is with us." The bread and wine are concrete - like the waters of baptism. These tactile symbols mean more to children than verbal symbols. We can tell children that God is with us but when we take children with us for communion we act out our conviction that God is with us.

Our second framework is our particular attitude or way of seeing communion. In our family we see communion as a gift, a strengthening, a ritual which binds us to other believers and God. This attitude can be contrasted to others who see communion as a privilege, a right or a responsibility. The privilege of communion comes after study, discussion with the church's elders and a public profession of faith. While all of these activities are helpful and necessary to Christian growth, we do not see them as a prerequisite to "graduation to communicant membership" in the church.

Our third framework centres on our understanding of 1 Corinthians, chapter 11. Two verses, 28-29, are often quoted as evidence that people should receive communion at an age of understanding or discernment. "So then, everyone should examine himself first, and then eat the bread and drink from the cup. For if he does not recognize the meaning of the Lord's body when he eats the bread and drinks from the cup, he brings judgment on himself as he eats and drinks." This passage, written by Paul to the new Christians at Corinth, addressed the issue of how they were abusing communion. There was overeating and drunkenness. This was disrupting the community and separating people from each other. The point of communion was to celebrate the oneness of the body of Christ. What does this passage say to us today? Our understanding is that we are not to segregate children from the Body, for when we do, we do not discern the unity and belonging which Christ intends.

Dr. David Hay, in an article called *Children at the Lord's Table*, NEXUS, November 1980 Vol. 4, No. 2 comments on the Corinthians passage by saying that "the error in the past has been to take a too intellectualistic understanding of the

The Henderson family: left to right - Joel, Sonya, Dorothy, John, Daniel (top).

Taste and see that the Lord is good.
Psalm 34:8a

words 'discerning the Lord's body'. St. Paul had adults in mind and was too good a Jew to want to apply adult standards of discernment to children. We do not demand discernment from babies before we baptize them because it is God's action, not theirs, that applies in (baptism)...." He then concludes that children should be at the Table because they "belong", and for no other reason.

In our family we see communion as a right, a strengthening, a ritual which binds us to other believers and God.

In practical terms what do these understandings mean for the children in our church and family? To begin with, it means that the sacraments have become a focal point for their Christian experience and growth. The children gather round the baptism font and announce the name of the newly baptized children to the congregation. "This is... Catharine...our new sister in Christ." Before communion Sundays they study the Lord's Supper in their church school. Perhaps they will participate with a Jewish guest in observing an Old Testament Passover meal. The next week they join the congregation in celebrating the Lord's Supper. They may see a filmstrip on communion or borrow a communion story book from the church library.

Not all children in our congregation take communion - but they are invited to do so. Families are given a choice - and children are invited to attend the Lord's Supper or join a church school class.

As children grow, they are encouraged to celebrate their baptism and the Lord's Supper in as many ways as possible. In their teen or adult years they are invited to a time of study, reflection and decision. At that time they make a public profession of faith stating, in their own words, what they have grown to believe true about God and the church.

Just as I am finishing this paragraph, Daniel has wandered into the room. I explain to him what I am doing. "Daniel," I ask, "have you any ideas why communion is important to you?" He grins. "Yah, I like the taste of the bread and grape juice." He pauses and scratches his head, "and it reminds me of when the disciples were sitting around with Jesus eating bread and wine." Should I put this in my article, I wonder? Will people think that children see communion primarily as a 'tasty snack'. But Daniel's answer makes me think. How would God regard a little boy who can "taste and see that the Lord is good"?

-Dorothy Henderson is Director of the HELP distress telephone line for Kitchener-Waterloo-Cambridge. Her husband, John, is on the staff at Interfaith Pastoral Counselling Centre, Kitchener. Both have changed jobs within the past year. For the previous 8 years the Hendersons worked together at Knox Church, Waterloo, John as minister and Dorothy as Christian Education Director. Their children are Sonya, 17, Joel, 15, and Daniel, 8.

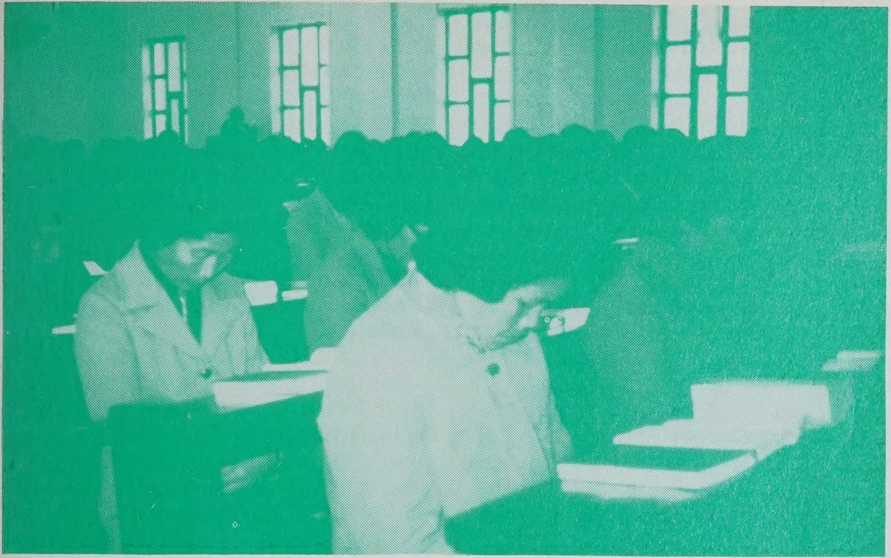


Photo: Glen Davis

-Worshippers at first Protestant public worship in 40 years: Pongsoo Church, Pyongyong.

Christianity in North Korea: A Canadian Delegation Visits

- Adapted from a preliminary report prepared by the Canadian delegation composed of Glen Davis, Rhea Whitehead, Terry Brown, Derek Evans and Terry Gallagher.

The Rev. Glen Davis, Secretary Overseas Relations, Board of World Mission was part of an ecumenical delegation that visited the Democratic People's Republic of Korea last November 1988. The delegation representing the Canadian Council of Churches was invited by the Korean Christians Federation (KCF).

The delegation was the first ever hosted exclusively by KCF. It was also the first group from an independent Canadian organization to enter North Korea since the end of the Korean War (1950-53), and was the first international delegation to visit the Democratic People's Republic (DPRK) since the Seoul Olympics.

The delegation had an opportunity to experience various aspects of life in North Korea and to become familiar with North Korean perspectives on the issues of peace and national reunification.

Korea is a divided nation. Following liberation from the Japanese in 1945, Korea was split arbitrarily by the U.S.-Soviet decision at the

38th parallel. In 1948, separate governments were established in the North and South which engaged in a struggle for legitimacy and sovereignty, culminating in the Korean War. Since the Armistice Agreement of 1953, the division has not only been preserved but entrenched. Ironically, a nation which has never posed a threat to any of its neighbours has been militarily occupied and had division imposed upon it by foreign powers.

Today, 21 million Koreans live in a socialist system in the 122,000 square kilometers of the North, and 42 million Koreans live in a capitalist system in the 99,000 square kilometers of the South. Most Koreans, born since the end of the Korean War, have no direct memory of their compatriots on the other side of the "De-Militarized Zone". Yet the division continues to be the predominant and fundamental concern of Koreans on both sides of the border.

Before the Korean War the majority of Korean Christians, an estimated 120,000, resided in the northern part of the country. Most of these ended up as refugees in the South or were killed during the war and its aftermath. Today, the Christian community in South Korea accounts for some 25-30% of the total population, whereas in North Korea it comprises probably only 10,000 to 15,000 individuals. Until recently, many outside the country assumed that Christianity had been entirely eradicated in the North.

The Korean Christian Federation was founded on November 28, 1946. By the beginning of the Korean War (1950), there were approximately 100,000 believers, mostly of Presbyterian and Methodist backgrounds, and some 1,400 church buildings. According to KCF pastors, the War not only resulted in the destruction of most of the church buildings but also undermined the faith of many believers. Widespread destruction of their country, primarily at the hands of U.S. forces, had led many to become disillusioned and abandon their faith. The bombing of a church full of Sunday worshippers in the city of Shinzu led to the gathering of Christians in small groups and to the eventual formation of "house churches".

The KCF claims a current membership of about 6,000 of the estimated 10,000 Protestant Christians in North Korea. At the national level, the main organizational body of the KCF is the General Conference. The KCF was admitted as a full member of the Christian Peace Congress in 1986, and has had contact with the WCC since 1984. KCF officials expressed their desire to develop further relations with the international Christian community, as well as the hope that they will be able to participate in some capacity in the next Assembly of the WCC.

The Korean War was as devastating for the Catholic community as for any other group in North Korea. With most priests and bishops leaving the country or dying, the few Catholics remaining began to hold prayer meetings in their homes. The Korean Catholic Association (KCA) was formed in June 1988 and claims a membership of about 300, based largely in the Pyongyang area.

While Christians in South Korea have been known for their strong, sometimes extreme anti-communist attitudes, Christians involved in the ecumenical movement in South Korea have been at the forefront of efforts for national reconciliation and reunification. Because it has been impossible for them to have direct contact with their counterparts in the North, South Korean Christians have invited the international church community to assist in the process of building opportunities for dialogue and advancing understanding.

In 1984 the World Council of Churches (W.C.C.) convened a consultation on "Peace and Justice in North-East Asia: Prospects for a Peaceful Resolution of Conflicts", held in Tozanso, Japan. The consultation involving 65 participants from around the world, including representatives of Canadian churches, defined a framework for the church's involvement in contributing to the struggle for peace and justice in the region. In December 1985, the Canada-Asia Working Group issued a "Statement on North Korea" in which the Canadian churches declared their intention of actively supporting the "Tozanso Process".

The Tozanso consultation was followed by a series of conferences and visits which have clarified and advanced this agenda. As a result, Christians from North and South Korea met in November 1988 for the first time since the division and participated together in gatherings sponsored by the W.C.C. Members of the Canada-Asia Working Group have participated in each of these events and conferences. The Canadian Council delegation to North Korea came as a further step in the "Tozanso Process".

The Canadian delegation came away from North Korea affirming that an authentic, practising Christian community exists in North Korea. During their visit they met with Protestant and Catholic organizations, and participated in the worship life of both communities. The Christian community in North Korea has emerged only recently in an open, public manner. While it may be true that public existence of religious groups enhances the international image of the DPRK this in no way takes away from the integrity of those Christian groups which do exist. Nor does the fact that Christian groups function within distinct parameters i.e. operate in fundamental agreement with official national policy challenge their faithfulness.

The first church buildings were constructed during 1988, and the CCC delegation was the first inter-

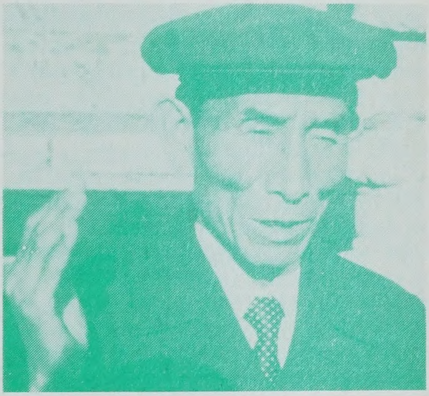


Photo: Glen Davis

Rev. Ko Gi Jun, General Secretary of the Korean Christians Federation explains his yearning for peace and reunification of Korea.

Photo: Rhea Whitehead

Glen Davis presenting banner to the Rev. Lee Chol, Vice Chair of Korean Christians Federation.

national group to be hosted directly and exclusively by the Korean Christian Federation.

The Christian community has achieved a more distinct public presence during the past year with the construction of two churches in Pyongyang, one Catholic and one Protestant. These are the first church buildings and the first public expressions of Christianity in the DPRK since the Korean War.

Adjacent to the Protestant Church is a new two-storey office building that will serve as the national headquarters and training centre for the KCF. The CCC delegation attended the inaugural worship held in the church on November 6. There were about 100 people in attendance.

In addition to meetings with Catholic and Protestant Christians, the delegates had an opportunity to meet with representatives of the Korean Buddhists Federation (KBF). Like the Christians the Buddhists have observed that "it is a great misfortune that we cannot meet in our own land."

The Canadian delegation found that the people of North Korea, like their brothers and sisters in South Korea, are passionately committed to peace and national reunification. The churches, together with other sectors of South Korean society, insist that reunification is the fundamental issue facing the country and have struggled to force the issue onto the public agenda.

Their efforts culminated in February 1988 with the adoption by the General Assembly of the National Council of Churches in Korea (NCCK) of a *Declaration on National Reunification and Peace*, and its subsequent affirmation at the NCCK-sponsored International Christian Consultation on Justice and Peace in Korea held at Inchon in April 1988. Although considerable progress has been achieved in recent months, the government continues to restrict public involvement to the level of information and discussion.

Similar feelings and commitments were found among North Koreans by the Canadian visitors. Everyone espoused the deep conviction that "Korea is one": a single country that is home to one people sharing a common tradition, language, and destiny.

Delegates were heartened by the apparently genuine and deeply held commitment to peace among the North Koreans they met. Most importantly they recognized the keen interest, almost a hunger, that animates Koreans in both the North and the South in their yearning to learn about each other and to share, once again in each others' lives. It is in this yearning, the *yul mang* or 'fervent desire' that the true hope for peace and reunification in Korea is to be found.

In his opening remarks to the November 1988 meeting at Glion, Switzerland, at which Christians from North and South Korea met for the second time, Ninan Koshy of the World Council of Churches noted the need for the churches "to move many steps ahead, to new levels of confidence, to new forms of mutual commitment and to new ways of expressing solidarity." The National Council of Churches in Korea has articulated its sense of the hope and mission contained in this challenge by proclaiming 1995 as the "Jubilee Year for Peace and Reunification." The delegation will be recommending ways the Canadian church community, with its background of more than a century of close relations with Christians in Korea, can respond to this challenge.

The Choice

Gracious Saviour in your wisdom
Give hands and minds some work to do,
Work to glorify your kingdom
Employ creative spirits too.

We could fly to distant planets
Find fame and glory overnight,
'Twould cost mere billions and the challenge
Would add knowledge with the flight.

But look to Earth and hungry children,
And wars plundering through Your land.
Those billions could find Peace solutions
That too would be a challenge grand.

Almighty Saviour in compassion
Guide us to seek your divine will,
Create in us a desire to follow
Your Son who lovingly leads us still.

Margaret Hepburn

Filling in the Cracks

by Joyce Y. Buckingham

Alice couldn't believe what had happened to her. A granny shawl is all that's left of me, she thought, gazing for the fifth time at the clock. Only two-thirty. So many hours to fill. Whatever was she going to do with all this time?

She went to get the mail. Bills. A few advertisements, nothing more. The day went on. Alice counted things now. Twelve minutes to get dressed, ten minutes to wash. And a leisurely breakfast took up half an hour, taking into account her thoughts, which went on and on. Predictable thoughts. Well, she could rely upon getting through most mornings. Afternoons were another story.

She had begun to rearrange things, to tidy a bookshelf, sort out a cupboard. But it had all been done before and nothing was out of place. She could eat off her floors.

What really bothered Alice was not time, it was her childrens' attitude. Yes, that was it. Had to be. *You mustn't drive, mother. You might smash up the car.*

"I have driven a car most of my life, and a tractor on the farm," Alice had argued. "Not one accident to my name!"

As she thought about her life Alice knew it was her family's idea to retire her, to put her out of harm's way. At the top of the old house. Just because a body was sixty-five, it didn't mean a mind was. She had led a full life with lots of friends. Time, to Alice, was not for looking at. It was for doing. She was always devising new ways to fill life in. The cracks, that is. Those pesky miniature earthquakes that come without warning, some wider than others. Her father had filled in the cracks in his life on the farm and had warned her: "Never let a crack grow, Alice."

Alice was a people person, an

amateur psychiatrist - helping her friends sort out their problems was what she did best. Not that she considered herself an expert. Far from it. But Alice had been there. Yes, indeed. She had visited trouble and pain, and heartache. Said hello to each one, stayed awhile, then walked through a door that led her back to life.

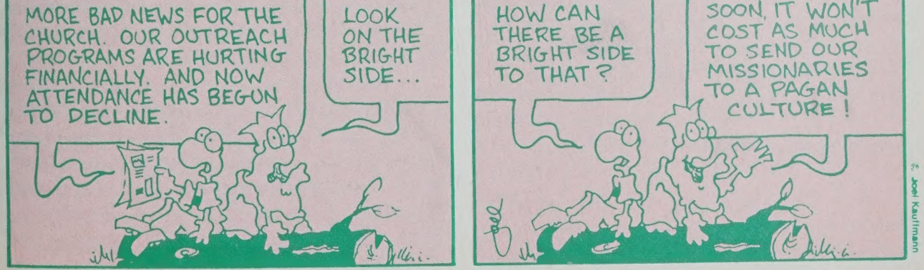
Selling her house so quickly had been a mistake. She accepted her errors philosophically, aware she was not alone in tripping up. She had thought, later, that she should have had more sense than to give up her freedom - just like that. Caught at a weak moment.

Sitting idly watching life pass her by was what her family expected. But it wasn't what they were going to get, Alice decided, as she plonked into the chair where she did her thinking. She switched on the radio, listened for a moment to unfamiliar music, then switched it off. Her children meant well. She had a roof over her head, but it wasn't enough. Idleness was a waste, a crack growing wider by the day.

She picked up her knitting and clickety-clacked away, her mind going in circles, face intent, eyes fixed on one corner of the room where her small writing desk stood. "So you can look out of the window," her daughter had said.

"Dare I?" Alice spoke aloud. "It's risky." She put aside her knitting and stood up. Sitting at her desk by the window she took out writing paper and envelope. For a long time she went over the pros and cons of her decision, then with her pen poised she began to write. "Dear Martha." Quickly she wrote in case she changed her mind. "I've been thinking over your suggestion. Your daughter's plight is real, and a single mother has enough problems without worrying about unreliable babysitters. If I am still needed my answer is YES. I want to do something meaningful with my life. I am still active, a homemaker with skills in and out of the home that you know well. Please contact me soon."

After signing the letter with a flourish, Alice took off for the mailbox. Popping the letter into it she turned and headed for the park, aware that her life would never again be the same.



Pontius' Puddle

MORE BAD NEWS FOR THE CHURCH. OUR OUTREACH PROGRAMS ARE HURTING FINANCIALLY. AND NOW ATTENDANCE HAS BEGUN TO DECLINE.
LOOK ON THE BRIGHT SIDE...
HOW CAN THERE BE A BRIGHT SIDE TO THAT?
SOON, IT WON'T COST AS MUCH TO SEND OUR MISSIONARIES TO A PAGAN CULTURE!
© Joel Kauffmann

Women's Missionary Group Still has Active Role

by Harvey Shepherd

These days, you might expect something called the Women's Missionary Society of the Presbyterian Church in Canada to be declining in numbers and facing questions about its very existence.

You would be right.

But don't write the WMS off too quickly, warns Lois Klempa of Montreal, who's in charge of celebrations this year of two major anniversaries in WMS history - the 125th of the foundation in Montreal in 1864 of the first of three precursor organizations and the 75th of their merger in 1914.

Even in this day and age, she said, women should be "a bit careful" before they give up an organization that provides them with something she is unchurchy enough to call "a power base."

Besides, there are signs of life:

- While the society reported what has become its usual slight annual decline in numbers in 1987, to 13,455 women, down eight from the previous year, three of the seven regional divisions - Saskatchewan, Toronto-Kingston and Alberta - reported increases.

Open to men

- The society is not really closed to men any more. Several parish groups have already dropped the "Women's" from their local names, as has the counterpart organization for the Atlantic Provinces.

Even if the name of the organization Klempa belongs to still includes, despite her objections, the word "Women's," men do attend meetings in some parishes of her WMS "Western District" (extending from Quebec to British Columbia).

For example, Rev. Joseph McClelland, professor of the philosophy of religion at McGill University and a former moderator of the Presbyterian Church, belongs to the missionary society at the Presbyterian Church of St. Columba-by-the-Lake in Pointe Claire.

- WMS groups are striving to draw the attention of the Presbyterian church as a whole to issues such as racism, peace, poverty, child abuse and wife-battering.

WMS history goes back to a Ladies' Auxiliary Association formed in Montreal in 1864 in support of mission work among Montreal's French-speaking people sponsored by the Church of Scotland.

When several branches of the Presbyterian church were united in 1875 to form the Presbyterian Church in Canada, the association was reorganized as the Ladies' French Evangelization Society. Mrs. John Redpath, wife of the industrialist, was president.

It leased a house, hired a matron and carried on such activities as a soup kitchen, sewing classes and a regular "mothers' meeting," where religious instruction was imparted while the time was occupied in making articles of clothing for the needy.

Only in 1882 did the society branch out into support of Canadian and foreign missionary work outside Montreal and begin to define itself as a group devoted to "home, French and foreign" missions.

In 1883, a WMS history notes, the society hired a French-Canadian "Bible woman," at $20 a month.

Groups merged

"For 30 years she pursued her daily task of visiting the French poor of Montreal, Roman Catholic as well as Protestant, relieving the temporal needs of those in distress, rendering assistance in the home, ministering to the sick, endeavoring to enlighten the ignorant, to guide and strengthen the weak by reading the Scriptures...."

In 1914, the Woman's Missionary Society of Montreal merged with two other Presbyterian groups, founded in Toronto in 1876 to support foreign missions and in 1898 to supply nurses and other services to men in the Klondike Gold Rush.

By 1924, there were 99,716 women in the WMS.

In 1925, a merger of Canada's Methodist and Congregational churches and the greater part of the Presbyterian Church in Canada to form the new United Church of Canada took a large part of the WMS with it - including much of the "French work" in Quebec. In 1926, there were 41,533 women in the continuing Presbyterian WMS.

The society continued to sponsor an ambitious program of foreign and Canadian mission work, however, and in 1964 was supporting 25 missionaries in Asia and Africa, three in British Guiana and 39 in Canada.

Photo: W. N. Stevenson

Lois Klempa (right), Chairperson of the 75th Anniversary Committee, and Grace Jess, President WMS (WD) seated under anniversary banner.

Soon after that, the missionary endeavour of the WMS was merged into that of the board of world mission of the Presbyterian church, to which the WMS now contributes a little less than $500,000 a year, or close to half the total WMS budget.

As members age, numbers decline and attendance at the traditional weekday afternoon meeting becomes impossible for more and more women because of jobs, Klempa thinks the society may yet wind up dropping its identity as a woman's organization and becoming just that part of the church that promotes mission education.

"But even if we continue as a women's group, we want to continue working as a part of the church as a whole. And whatever happens, women will be working in the church."

The Gazette, Montreal, Saturday, January 21, 1989

Bible Study for Groups or Individuals

The Global Education of Peter

Acts 10:1-11:18

by Bob Sitze

What happens to people - in this case, Peter - when the Holy Spirit surprises them with the call to widen their perspectives and broaden their sense of mission, to become more "globally educated?"

We know about Peter...he was a fisherman from Capernaum, a small lakeside village far removed from the sophisticated political and social centers of his country. He knew and followed Jesus for about three years.

During that time some parts of Peter's narrow understanding of Judaism certainly must have been brought into question through Jesus' actions and preaching. Peter must have begun to wonder: What does this mean for my religion, my future, my work?

At the time of this story, Peter was now one of the Spirit-filled leaders of the mother church of Christianity in Jerusalem. The Great Commission, Pentecost and wonders and miracles were part of his experience.

What's Going On Here?

Read Acts 10:1 through Acts 11:18 at one sitting. As you read, see what Cornelius and Peter emphasize. Try to imagine yourself as one of the characters in the story. At first glance the story is certainly the account of the first Gentile convert to Christianity - a major lesson for all times: The gospel is for everyone! Christianity is an inclusive religion!

But under this major story is another, probably smaller story of joy and wonder: the change of heart that happens to people like Peter and Cornelius. Whether you call it a new sense of mission or "global education", the people in this story are surprised by visions, personal encounters with each other and inspired words. The breath of the Holy Spirit blows away the dust of prejudice and the world looks bigger.

The people in this story realize how much they need each other. The seemingly opposite and possibly colliding worlds of a Roman centurion and a Jewish Christian become one world, revealing God's Good News.

Where Does This Text Cross Our Lives?

Try these basic questions related to the story:

- How has God led me to my current sense of mission?
- Who have I met that excited me into seeking greater knowledge of the worldwide nature of the gospel?
- What broader, wider, more open understandings of my own mission do I still have trouble accepting?
- In what parts of my life has my own "global education" been tucked away, nothing done with it, just a nice memento of a trip, event or personal experience?

Some Activities to Lead Us Further

1. Close your eyes. Imagine a map of the world. Think of people you know in other places besides your home town. Picture the many interconnections between people you can see on this "mental map"! What has God done for all of you because of

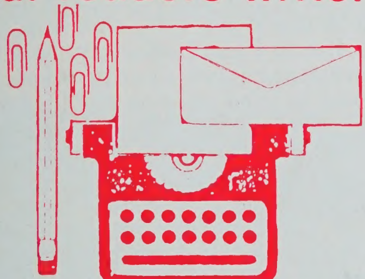
each other? Thank God now for these people. Finish by writing a letter to one of these people, telling them how much you learned from them. Mail it today.

2. If you're in a group, look at the story again. Talk about these questions: What evidence do you find in the text that Cornelius' and Peter's visions and experiences were life-changing? How can you tell if some of your own "global education experiences" have been, are or will be life-changing?

In the small events of life, in loud, jarring experiences, or in meeting amazing people, the Holy Spirit is calling us as certainly as Peter was called: Be transformed by the gospel! Grow, change, learn! And spread the Good News with joy to all the world!

Bob Sitze is a Resource Specialist for the Division for Congregational Life of the ELCA. Reprinted with permission from World Encounter Number 2, 1988.

Our readers write:



Dear Staff [WMS]:

In your article *Women and Poverty* - February [1989] issue, you suggest that we write to our M.P. regarding the social issues in today's society. I agree that these problems have to be faced, but we can only apply band-aid solutions. We must examine the root cause which is the decline in moral standards, sanctioned by Church and State resulting in family breakdowns and the poverty of single parents and their children and other problems such as the spread of S.T.D. (sexually transmitted diseases). A comment by Rev. Clifford Elliott in the Star several weeks ago "I wonder if AIDS' victims might help lead our society to repentance and moral renewal", clearly indicates the failure of the church. Maybe single parents as well as AIDS victims can accomplish the work that the church has failed to do.

Sincerely,
Mrs. (G.K.) Sheila Orchard

Can Anyone Help?

Dear Editor:

I am at the present a member of WMS at St. Andrews Presbyterian Church here in Kingston but when I lived in Montreal I was also in WMS dating back to the Post War period. Thinking back, my memories take me to the time when I was very actively involved in "Welcome and Welfare". My visits I made at that time were very meaningful and gave me a lot of pleasure. Do many of the readers remember those visits and perhaps some of the stories concerned with them? I would love to hear of them.

Yours sincerely
(Mrs.) Ruby Johnstone,
106 Pine St., #502,
Kingston, Ontario
K7K 1W7

A Living Bridge

"In May 1887, the *Knox College Monthly* carried an earnest plea from Jonathan Goforth, who was appointed missionary to China (1887) (representing Knox College); it said: "Corea, last land opened to the Gospel, calls loudly for help. Fifteen million souls wait the messengers of the Lord. Five men have been sent, what can one man do for as many heathen as (there) are Protestants in our Dominion?"*

The call was heard by James Scarth Gale, a Canadian Presbyterian, born in Alma, Ontario. In October 1888, Gale left Toronto by train for Vancouver from where he sailed. He had been appointed by the University College's Young Men's Christian Association at a salary of $500 per annum, guaranteed for eight years by annual subscriptions from graduates and undergraduates in the Arts.

When Gale left Korea thirty-nine years later in 1927, he left behind an outstanding contribution to Korean culture and literature. He translated quite a few Korean literary works into English as well as translating English books such as "The Pilgrim's Progress" into Korean. He published the "Korean-English Dictionary" for the first time in Korea in 1897.

Rev. Gale travelled throughout Korea 25 times to spread the good news to the people of Korea and sometimes to Manchuria and Bongchun. He laid the foundation for Hwangsung YMCA, the pre-YMCA of Korea. He had played an important role in establishing the Korean Christian Literature Society and the Korean Bible Society.

In December 1988, a series of commemorative events were held in Korea to celebrate the 100th anniversary of the arrival of Dr. Gale on Korean soil. The events were sponsored by the Korea-Canada Society in association with the Canadian Embassy in Korea.

Lee Kyoo-hyun, former Korean ambassador to Canada, described Gale as a living bridge between Canadian and Korean culture and an interpreter par excellence of Korea to the West. Lee, who heads up the Korea-Canada Society, said the commemorative events were designed to shed light on the forgotten history of early relations between Korea and Canada. Gale's efforts opened up friendship between Canada and Korea.

A memorial service was held on December 18 at Yondong Presbyterian Church, Seoul where Rev. Gale served as the first minister from 1900 through 1927. The Rev. Dr. Hyung Tae Kim is the present minister of Yondong Church. Later on the same day, a bust of Dr. Gale dedicated by the Korea-Canada Society was unveiled at the Centennial Memorial Hall adjacent to Yondong Church at an opening ceremony of the exhibition of Gale's works. The exhibition included approximately 80 items of interesting photographs, works, and translations of Rev. Gale. Among them were manuscripts of the first Korean Bibles.

In addition, an academic seminar on "Gale and His Contribution to Korea-Canada Relations" was held at the Institute of East and West Studies, Yonsei University. The guest lecture was given by

Young Sik Yoo, a student at Knox College, Toronto. Mr. Yoo was invited to the Centennial event by the Department of External Affairs, Ottawa. Born in Korea, Young has long admired the work of Dr. Gale and has done extensive research on Gale's life. This is evident in Yoo's book *Earlier Canadian Missionaries in Korea: A Study in History 1888-1895* published in 1987 (reviewed in Glad Tidings, March 1988 page 23). Significantly, Young arrived in Korea on December 12, the anniversary of Gale's arrival in 1888. Yoo is considered a leading Canadian expert on Gale.

Following the celebrations, Mr. Yoo travelled the same route that Mr. Gale had travelled from Inchon to Seoul one hundred years ago, stopping where Gale had stopped along the way. The entire trip was full of nostalia and emotion for Mr. Yoo.

Also attending from Canada was Dr. and Mrs. George Connell, President of the University of Toronto from which Dr. Gale had graduated, Dr. Victor Faulkenheim, Chairman of East Asian Department, U. of T., Marbi Ricker, U. of T., and some leaders of the Korean Community.

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*The *Knox College Monthly*, May 1887, p. 25. Goforth's remarks "last land" compares that China and Japan already received missionaries. Five men have been sent means that up to that time, there were five missionaries (all American Presbyterian) in that land. *Earlier Canadian Missionaries in Korea: A Study in History 1888-1895 by Young Sik Yoo.*

AN EXHIBITION OF
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Yoo in front of bust of Dr. Gale at the Centennial Memorial Hall.

Young Yoo being greeted by Brian Schumacher, Ambassador of Canada to Korea.

In Memoriam

Vera Carson

At age 89, after a record of faithful service in the name of Jesus Christ, Vera Carson died on December 24, 1988. Vera was a devoted, conscientious office secretary with the Women's Missionary Society (W.D.) from June 1941 until her retirement in August 1965. Much of her work was with the National Department.

She was a member of Knox Church, Toronto for over 60 years where she was able to develop her deepest interests in life - teaching in Sunday School and missions.

Through the years, Vera had a class of girls called *The Pals Bible Class*, and under her instruction in the word of God, many of them became Sunday School teachers. There was a strong bond between them and they have continued to the present, meeting for fellowship and preparing gifts for shut-ins.

Miss Carson's interest in missions led her to give leadership in the Willing Workers Missionary Auxiliary where she served in various executive positions and was President for a number of years.

Mora MacGregor

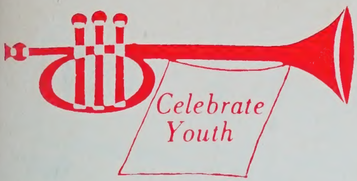
Mora MacGregor died in January 1989. Born and raised in the Eastern Townships of Quebec, she was the eldest of three girls who were daughters of Rev. & Mrs. Malcolm MacLeod. After the death of their father the family moved to Maxville, Ontario, in the Glengarry Presbytery.

Mora went to Ottawa Teachers' College and taught for seven years in Glengarry. She then attended the Presbyterian Missionary and Deaconess Training School from which she graduated in 1933 and was appointed to Cecilia Jeffrey Indian Residential School in Kenora where she taught for four years.

Following her marriage to Mr. Alpin MacGregor they lived on a farm near Williamstown, Ontario, and raised two daughters and two sons.

Always active in the WMS Mora gave leadership and held office in local groups, Presbyterial and Synodical.

The memorial service held in Martintown church gave a fine tribute to this gracious woman who was widely known in church and community as one who gave joy to many as she showed a caring and loving concern in the Master's name.



"Education for Mission" or "Mission Education"

Which of the above do you do in your congregation? Some of you may think that there is no difference between the two. I think there is a very real difference!

First of all, for me, the purpose of the Church is to educate people of every age so that they may be able to fulfill their calling as ministers one to the other and to the world in which God has placed us. To me that is what the Apostle Paul is talking about in Ephesians 4. He is reminding us that we are to work for the upbuilding of the church and that all our talents are to be used to that end and for the glory of God. That is EDUCATION FOR MISSION.

MISSION EDUCATION on the other hand, is really sharing the good news of what is happening in our mission of sharing the good news of the love and concern of God for all people. When we tell the story of what is happening throughout the world, in Churches, communities and nations to promote peace and justice, to wipe out racism, distrust, and separation of people because of misunderstanding and misinformation then we are doing mission education. Education for mission has to include Mission Education. One should not be done without the other. **The important thing is that we recognize what we are doing and do it intentionally.**

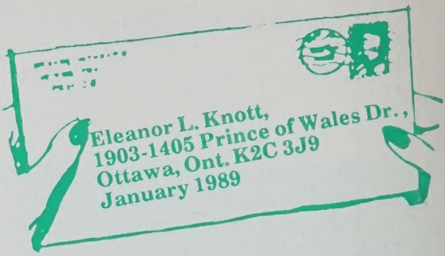
People need to be challenged to participate in the Mission of the Church. They need to hear the message in as many ways as possible. It can be spoken, sung, acted out and shown through the work of our hands.

The children's song book **"Just Like Salt" by Walter Farquharson and Ron Klusmeier** has some good songs which can be used by all ages. The title song is particularly good to use to create an awareness of what it means to be a Christian in the world. This book is available in two editions, one with the melody line and words, the other is an accompaniment edition with suggestions for the use of songs in groups/classes. They have also included activities that enhance the use of the songs. A set of two Cassettes is available for listening or sing-a-long use. All of the above are available from the W.M.S. Book Room.

To introduce leaders and congregations to the resources available for use in Mission Education a special joint task group representing all the Boards, Committees and Mission Societies has prepared a **CATALOGUE OF RESOURCES FOR MISSION EDUCATION WITH CHILDREN.** In it you will find a listing of the resources prepared by the church as well as the price (or rental fees) and where you can obtain them. This is a new venture. We hope it will be helpful to those in congregations who work primarily with children. It can be kept in a file folder or 3-ring binder and pages can be added to it as new resources are made known. A sample copy is being sent to ministers in the BCL Mailing. Permission is given to photo-copy additional copies so that leaders and groups may each have their own copy to use.

Lois Powrie

Dear friends,



Eleanor L. Knott,
1903-1405 Prince of Wales Dr.,
Ottawa, Ont. K2C 3J9
January 1989

One of my Christmas gifts was a mug inscribed with these words "God Answers Prayer". God has been answering your prayers for my involvement in the International Student Ministry (ISM). I'm getting settled in Ottawa and am really enjoying being in the nation's capital.I've found a home church, Parkwood Presbyterian, which celebrates its 25th anniversary this year. There is a Prayer and Bible Study group which I appreciate and I am getting to know people and being involved there.

There have been a number of opportunities to speak about mission in the churches in the Ottawa areas. Also God has placed a mission field right at our doorsteps with over 1500 visa students from around the world. Many of them are Chinese.

During the fall many helpful orientation events took place. The ISM Symposium in Montreal and the beautiful Eastern Townships was a means of getting to know other co-workers from B.C. to the Atlantic. Prayer for one another was a vital aspect of this time, as well as discussions related to the nitty gritty issues of carrying out our ministry. In December the National New Staff Orientation also gave lots of help in this regard, and Gordon Macdonald gave thought provoking messages at the Ontario Staff Days - both at Ontario Pioneer Camp.

In November I met Varsha from Nagpur, India. She is doing a PhD in environmental microbiology, and is a top student. She and Toni enjoyed cooking food of their homelands in my kitchen.

We had a good International Christmas Camp at a Christian Camp site near Westport. Forty-six students and 30 volunteers, children and others from 22 countries attended the camp. We had snow for Christmas Day so there was snow sculpturing, sliding and skating....

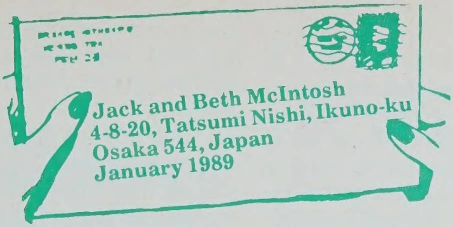
Physically I'm so much better than I was a year ago, and I thank God for His healing. Arch supports are helping me walk better. I've managed to swim with my neighbour about once a week, but wish I could get in the pool more often. Regarding the family, we had an excellent six hours together at Thornbury on October 9, 1988.

This year we need to seek further financial support for this work. You may be hearing more about this in the future. I am thankful to all whom the Lord has prompted to give.

Pray for my one-to-one meetings with students on campus. Continue to pray for health and strength for each day, and that the love of Jesus will be seen in me.

Thank you again for your continued interest. May the Lord richly bless you where He has put you.

Eleanor L. Knott



Jack and Beth McIntosh
4-8-20, Tatsumi Nishi, Ikuno-ku
Osaka 544, Japan
January 1989

We're still going strong in Osaka, where Jack is persistent (bullheaded?) in his mission to the high and mighty, as well as to the lowlier and alienated. Beth has been back since July 1987 to "doctor" him through the battles entailed, and to do her mother hen bit with Mira who continues to roost with us.

As each of our brood ranges further afield and finds new roosts, new friends, we try to see beyond the empty nest image to anticipate the occasions when we all do come to roost together. We almost made it last summer, when, enabled by the generosity of the P.C.C. Board of World Mission, Gwyn, Janette and then David, all arrived home for a brief few weeks. That visit proved both a salve to the soul and an encouragement in the struggle, as we enjoyed the fine young folk so many of you have told us about. Having Jeff Kuypers, Janette's chosen life partner, here for two weeks of that time was an added bonus.

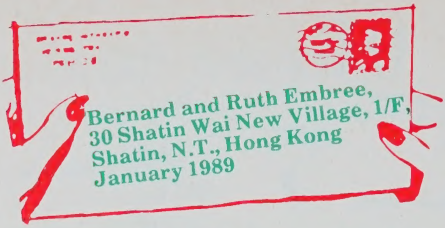
Gwyn and Janette continue to share a roost in the home of Don & Heather Elliott, whose daughter, Jennifer, was Janette's high school classmate. Once again we give thanks for this grand family of God's providence and direction. Big brother David keeps his eye out for his sisters from another roost out on Toronto's Algonquin Island. Through Asian studies at U. of T. and weekly broadcasting on the Japanese-Canadian news station, he is trying to reach new heights for possible M.A. studies from September.

In the KCCJ and the extended circle of mission, there was some excitement at the time of the 80th anniversary of the beginning of mission outreach among Koreans in Japan. The celebration itself dragged on far past the appointed closing time - unfortunate, because the call of the young pastors given the task of spelling out the mission priorities had forecast a much more actively engaged body under the theme "Advancing with the new strength of Jesus Christ" out of Isaiah 40:31.

Kansai Presbytery and Tatsumi Church - House of Reconciliation activities, put together with all the preparations for court hearings, kept our schedules full, and overflowing. At last count, Jack went through 75 get-togethers directly related to hearings in March, June, September and December.

At home, in the church, and in the community, Beth finds many opportunities to live up to her missionary status which the Immigration gave her. Now Jack can claim to be her homemaker-dependent if the Immigration really needs an out from its dilemma of his outlaw missionary residence. We do our part to strengthen the spirit and ways of caring in Ikuno, cooperating in establishing a group home-bakery where handicapped neighbours have a place and role in the community. Beth goes once a week to coach them in their cookie repertoire - no patent involved. YMCA English, YWCA Peace Concerns, Kansai Seminary English Bible, Women's Forum, etc.

Shalom,
Clarabeth and Jack McIntosh



Bernard and Ruth Embree,
30 Shatin Wai New Village, 1/F,
Shatin, N.T., Hong Kong
January 1989

We're back into the familiar sights and sounds of this busy Colony with its hawkers' stalls and crowded markets almost in the shadow of all tall glass and steel office buildings. During the few months we were away, new skyscrapers and other commercial developments seem to have popped up all over Kowloon and Hong Kong Island. Smiles and greetings from our Shatin neighbours made us feel "at home" again, and we were quickly absorbed into the rhythm of daily life in this Cantonese community. As usual, my washing is hanging out on three bamboo poles, with sheets and towels flapping in the wind, and the familiar cries of numerous roly-poly toddlers at play arise from the courtyard beneath our balcony. The dignified old gentleman who lives a few doors away has looked up and nodded to me as he carries his song-bird out for its morning airing; and the Hakka lady in her large, round hat, the "boss" of the garbage disposal station at the end of our street, smiled and nodded as she made her daily tour of inspection. Yesterday, when I walked down the hill to market, the lovely young woman who runs the fruit stand proudly showed me her brand-new son. My Cantonese is far from adequate, but I had no difficulty in communicating my congratulations and admiration.

We bring back many happy memories of our deputation period in Canada. It was a great pleasure and a privilege to speak to congregations across Canada. Your welcomes were heart-warming and your very evident interest in the Church in China gives fresh impetus to our work.

According to the 24 solar terms into which the Chinese traditionally divide the year, Hong Kong is now in the period of "severe cold". Those of you who have experienced its extreme heat and humidity will find it difficult to believe that this place can ever get cold, but I can assure you that it does! At 5°C there is also a bone-chilling dampness which probably seems more intense because of the lack of heating in homes and public buildings. Fortunately, the next term, commencing on February 5th, is called "Spring begins".

The people of this British Crown Colony are becoming increasingly apprehensive as 1997 draws nearer, when Britain is to return control of Hong Kong to the Chinese Government of Beijing. They fear that much is likely to be changed in their political, legal, and economic systems. Another concern is the possible drop in living standards.

Hong Kong, as a Special Administrative Region of China, expected to have its own government and legal system, with the continuation of a capitalist society, for a period of fifty years beyond 1997. However, the extent to which this expectation will be met is now open to some question as the negotiations for the Basic Law have been going on. We can only sympathize as they seek to find a satisfactory solution to a very complex problem that neither Hong Kong nor China had anticipated.

Bernard hopes to travel to the particular areas in China where Canadian Presbyterian missionaries served at an earlier time, and to report on the Church in those areas.

We appreciate your prayers for our work here, and your concern.

Ruth Embree

FILMS/ RESOURCES

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The Human Face of the Economic Crisis in Africa is a collection of four popularly written four-page resources exploring Africa's Debt burden -- its causes, its impact on the African people, its theological implications, and possible strategies for relief. Featured are **Kimpianga Mahaniah**, a Zairean who works in the field of community development and formerly the Africa Secretary for Inter-Church Aid, Relief and World Service of the World Council of Churches, and **Gerald Helleiner**, professor of international economics, University of Toronto.

Included are:

- Questions and activities for individual reflection and small group discussion.
- A list of resource materials focussing on debt-related issues.

The Human Face of the Economic Crisis in Africa was produced by the Development Working Group of the Inter-Church Coalition on Africa (ICCAF).

It can be obtained by writing or phoning the ICCAF, 129 St. Clair Ave. West, Toronto, Ontario M4V 1N5. Tel. (416) 927-1124
Cost: $1.50 per set plus postage.

NEWS

CANADIAN PATRON APPOINTED

The Very Rev. Dr. Kenneth G. McMillan has been appointed a Canadian Patron of Global Cooperation for a Better World. Dr. McMillan is a former Moderator of The Presbyterian Church in Canada and is presently Minister-At-Large for the Christian Humanitarian organization World Vision Canada.

"Global Cooperation for a Better World" is non-political and non-fundraising. It has as its aim the assembling of creative ideas and actions for the building of a better world.

Janier Perez De Cuellar, Secretary General of the United Nations is Honorary Chairperson of the International Advisory Committee. Jimmy Carter and Malcolm Fraser, former Australian Prime Minister are two of the members of the International Advisory Committee. Dr. George Ignatieff, former Canadian Ambassador to the United Nations and to Yugoslavia is the Honorary Chairperson of the Canadian Advisory Committee.

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

LET THE GOOD TIMES ROLL An Incredible Cookbook *by Nun Other Than Sister Karol Jackowski. Published by Ave Maria Press, Notre Dame, Indiana. 1980. Price $7.20.*

This delightfully unique cookbook is the work of Sister Karol Jackowski, a member of the Congregation of the Sisters of Holy Cross. As Director of Residence Life at St. Mary's College, Notre Dame, Indiana, she is responsible for the well-being of 1600 young women. Her sense of humour and love of cooking "for fun and friends" come together in this book.

All the recipes and graphics in this spiral-bound 90-page book are hand done. Interspersed throughout are blessings, quotes and humorous sayings such as "Remember, you can't have your bread and loaf too".

The contents include a variety of recipes: dips, punches, cookies, cakes, etc. as well as sections that describe how to be a scintillating hostess and when and how to use spices. All the recipes are simple to prepare making this a nice gift for a teenager off to university or a young bride.

L. June Stevenson

A SINGING HEART *by Margaret Clarkson. Published by Hope Publishing Company, Carol Stream, Illinois. 1987. Price $13.95.*

Margaret Clarkson's hymns and writings are well known among Presbyterians. She has published hundreds of poems, articles, songs and sketches as well as 17 books in seven languages. Her most recent book *A Singing Heart* is a collection of hymns including many new and previously unpublished texts.

In the Foreward, Hymn Editor Donald P. Hustad tells how Margaret has felt a lifelong compulsion to express herself in poetry, because God gave her "a singing heart". This is abundantly clear throughout this 204-page book. Every aspect of life is celebrated by Margaret's words: the seasons of the Church year, the sacraments, mission, children.... I was particularly touched with the words of a funeral hymn entitled "In sure and certain hope" in which the loved one is given into God's care. Everywhere, love of God and joy in God's creation are reflected.

Included are several background articles, "The Making of a Hymn Writer" which is a very personal glimpse into an unusual and dedicated life, "What is a Hymn" and the "Making of a Hymn".

For those who love poetry, this book will be delightful reading. For those who love to sing, from the average person in the pew to the serious student of hymnody, this book is a must.

L. June Stevenson

wms highlights

PRESBYTERIAL NEWS

The Rev. Douglas Gordon, representing Presbytery, brought greetings to the **Maitland** Presbyterial Annual Meeting held in Wingham, January 23. He challenged the women to assist every church member to realize that to be a Christian is to be a participant and partner in spreading the Gospel.

In keeping with the 75th Anniversary of the WMS, Mrs. Robert Arbuckle led in a litany "Preparation for a Celebration".

Mrs. Evan Keith, retiring president, thanked everyone for their willingness to participate during her three years and wished the new executive, under the guidance of Mrs. Arbuckle, God's richest blessing.

The Belmore WMS women were in charge of the Worship Service on the theme "Go and Tell".

The 75th Annual Meeting of the **London** Presbyterial was held in St. George's Church, London on January 19. President Marion Weldon presided. A verse version of the Mary and Martha story was used in worship by the Belmont group.

Following worship Mrs. Weldon explained the voting procedure. This was followed by business.

Guest speaker Ted Ellis was interviewed by Evelyn Murdoch, AEC on his work in Taiwan, to which he will be returning. Rev. Ellis showed slides and gave an interesting talk.

The officers for 1989 were installed by Synodical president Margaret Ford.

The **Sarnia** Presbyterial met for their Annual Meeting on January 21 at St. Andrew's, Watford with president Marilyn Shaw presiding. Area Educational Consultant Evelyn Murdoch was present. The 1989 officers were installed by Queenie McBean.

The afternoon speaker was Scott Sinclair, Director of Camp Kintail who emphasized that a camp is only a campsite until the campers arrive. The experience of camp can strengthen one's faith as Scott personally testified to.

As Scott was thanked by Vice President Bonnie Arbour, he was presented with a bulging bag of tea towels for Camp Kintail.

Members of **Quebec** Presbyterial met to "Remember, Give Thanks, Celebrate and Serve the Lord with Gladness" (Psalm 100:2a) on January 14 at St. Andrew's Church, Melbourne. Agnes Morgan welcomed everyone to their Annual Meeting.

The devotions and Memorial

Service were prepared by Lois Klempa and conducted by Sarah MacDonald. On display at the meeting were posters and essays for the 75th Anniversary from the Sunday Schools of St. Andrew's, Sherbrooke and St. Andrew's, Melbourne. These were judged at the noon hour. The Anniversary theme of "Go and Tell" was continued in the decorations with balloons, name tags and napkin rings.

Other centres of interest were the game "Web of Poverty"and the Book Table with Muriel Mayhew and Sarah MacDonald.

The afternoon session opened with a Bible Study led by Margaret Goodhue, a comparison study of Hannah in the Old Testament and Mary in the New Testament. Miss Kennedy installed the officers for 1989.

The Annual Meeting of **Glengarry** Presbyterial was held in St. John's Church, Cornwall on January 17. A joint worship with members of Presbytery was led by the Rev. Patricia Hanna and Miss Agnes Milloy. The Rev. Fred Rennie brought an inspiring message on Christian Giving, the theme of the day.

A letter was read from the family of the late Mora MacGregor, former deaconess, who will be sorely missed. A moment of silence was observed in her memory.

Mrs. Beth Ann Yando, the new Area Consultant was introduced by Annabelle Hartrick.

The new officers were installed by Rev. Hanna and the sessions adjourned after part of the video "Choose You This Day, The Challenge of South Africa" was shown.

Forty women from Presbyterian churches in a large area from Bowmanville to Burnbrae and north to Lakefield and Peterborough attended the Annual Meeting of **Peterborough** Presbyterial in St. Stephen's Church, Peterborough on January 18, 1989. President Audrey Jeffrey of Cobourg, presided. The morning worship was conducted by women from Millbrook using the theme "Singing Praises to God".

Shirley Vardy, St. Paul's, Peterborough, sang a solo accompanied by St. Paul's organist Elsie Flett. Jackie Kelly, Norwood and Faye MacMillan, Havelock led in two singsongs.

The "In Memoriam" service was conducted by Marion Hay, Burnbrae, and Marion MacMillan, Havelock led a Bible Study.

The officers for 1989 were installed by Lynda Reid, AEC.

ANNIVERSARIES

On December 5, 1988, the **Elizabeth Rae WMS** of **Grace Church, Calgary** held a "Dessert Party" to celebrate its 65th Anniversary. President Dorothy Cheal, presided.

Corsages were presented by Dr. Ruby Walker to Mrs. Minnie McMillan and Miss Kathleen Armstrong, both charter members.

The history of the society was read by Winnie Connolly. The group was formed in 1923 by Mrs. Elizabeth Rae from her Sunday School class. Fifty years ago with the same witness and dedication Miss Nettie Cooper organized the Grace Bethany group which is most active today.

Guest speaker, the Rev. S. J. Stewart read the Christmas story from the Bible and taking as a theme "Looking Through the Window of Memory", related the birthday of the Elizabeth Rae group to the birth of Christ.

The twenty members present were each presented with a flower by Margaret Montgomery and Marlene Campbell, presidents of the

Women's Fellowship.

Pictured below are the two charter members Mrs. Minnie McMillan (left) and Miss Kathleen Armstrong (right).

Pictured above at the 100th Anniversary celebrations of the Alexander Auxiliary of Norval Church is (left) Mrs. M. Ogram, assistant Area 5 of Toronto-Kingston Synodical. Cutting the cake (centre) is Mrs. Esther McClure, senior member of the Alexander Auxiliary, and guest speaker (right) Mrs. Grace Jess, President of the WMS (W.D.) (See write-up in February 1989 GLAD TIDINGS page 29.)

In The World - BWM News

CANADA

In her ministry as Hospital Visitor in Halifax Mrs. **Geneva Frith** visits the following institutions at least once a week: Victoria General Hospital, the Halifax Infirmary, Grace Maternity, Halifax Civic, Camp Hill, Veteran's Hospital and the Nova Scotia Rehabilitation Centre. The Isaac Walton Killam Hospital for children is in a class by itself, and depending on the number of patients and various concerns, Geneva will visit several times a week. Each day is different with needs ranging from taking a member of a family shopping for necessities, sitting for several hours with a family while a loved one is having surgery, to reading or playing a game with a lonely child.

In an excerpt from his Annual Report to the Board of World Mission the Rev. **George Tattrie** comments on "The Pastoral Ministry"at Brock University: Many are the needs for a pastoral ministry in the University. ...here there is no haven from the tragedy, injustice, dilemmas and pain of our common existence. To date this year, we have been faced with attempted suicide, the loss of parents, marriage breakup, parental abuse, murder of parents, the death of friends, abortion, AIDS and questions about sexual orientation. The perennial issues are also present: academic concerns, vocational concerns, questions of faith, the identity crisis and moral-ethical questions. Truly, the Christian Ministry has a role and a word in these and other situations. Our response can have a permanent effect on those whom our ministry touches.

SYNODICAL GIVINGS 1988

	Objective	Actual
British Columbia	56,779	56,852
Alberta	56,273	53,166
Saskatchewan	27,000	22,947
Manitoba and Northwestern Ontario	39,464	31,071
Hamilton and London	319,898	308,206
Toronto and Kingston	333,643	299,046
Quebec and Eastern Ontario	144,159	126,739
	977,216	898,027

Donations for WMS use	Total	$9,065

Legacies Received from Estates of:

H. E. Arnold, Vera Lillian Carr, Mrs. L. Chappell, Margaret I. Cotts, Nettie B. Dunlop, Mary F. Greig, Edna Marjorie Hamilton, Dr. G. W. Holden, Ina Muir Gow McKerrow, Mary A. Miller, Mabel A. Murchison, Helen Wilma Reith, Mary Boyd Robertson, Mrs. H. Ralston, E. Evelyn Stafford, Elizabeth M. Stirling, Annie Eleanor Warner.

Total $233,912

Greetings from the Treasurer:

Congratulations to every member of the WMS (WD) - you have every reason to be pleased and to be thankful for what has been achieved during the past year. Your givings, although 8% short of the objective, have been augmented by special gifts, bequests and investment income, and have been sufficient to meet our goals for 1988.

During this Anniversary year, we have the opportunity to look back to the devoted women who have served through the years, to review our current objectives and to look forward to new ideas and projects.

The Council Executive tries very hard to control expenditures and only requests increased givings when there is no other choice. The Synodicals have accepted objectives for this year totalling $1,026,077 and we suggest that you prayerfully consider your own commitment - and that your gifts be given regularly throughout the year.

Each of us shares in the theme for our anniversary "Go and Tell". Fellowship, enthusiasm, determination and positive thinking are our watchwords. When we study, pray and give, we are missionaries, serving our God.

The Psalmist has written : "Sing to the Lord, and praise him! Proclaim his glory to the nations, his mighty deeds to all peoples". Let us be true to this calling.

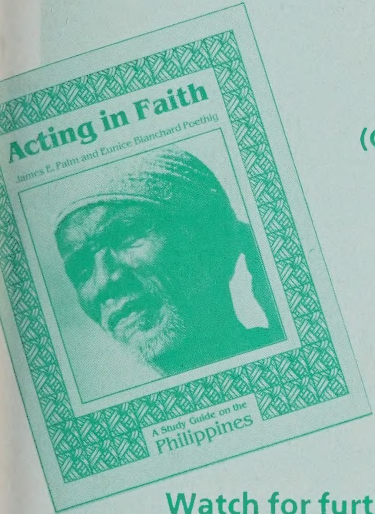
Helen McLeish,
Treasurer, Council Executive

WMS (WD) STAFF OPENING

Area Educational Consultants required for work in Mission and Christian Education in the Synod/Synodical of Manitoba & Northwestwen Ontario. Job Description available on request. Applications will be received by the Executive Secretary, WMS(WD), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

BEGIN NOW!!!

PREPARE FOR 1989-90 MISSION STUDY THEMES:

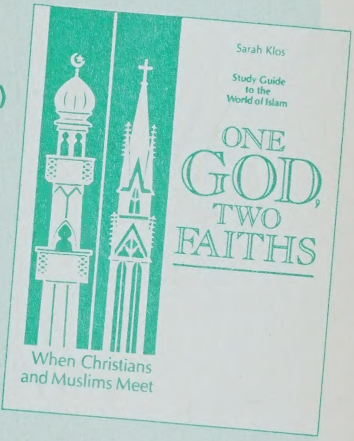

Acting in Faith
James E. Palm and Eunice Blanchard Poethig
A Study Guide on the
Philippines

Philippines

(Geographical Theme)

Islam

(General Theme)


Sarah Klos
Study Guide
to the
World of Islam
ONE
GOD,
TWO
FAITHS
When Christians
and Muslims Meet

Watch for further information and material.

In Remembrance

Mrs. Ray (Gladys) Pettey,
St. Andrew's,
Campbellford, Ont.

Miss Lenore Campbell,
St. Andrew's, Cobourg, Ont.

Mrs. Rose Anderson,
Cookstown, Ont.

Mrs. Margaret Milligan
(Smellie),
St. Andrew's Church,
Fergus, Ont.

Mrs. Eleanor Kennedy,
St. John & St. Andrew,
Hamilton, Ont.

Mrs. Margaret Kemp,
Knox, Mitchell, Ont.

Mrs. Ivy Tolhurst,
Nashville, Ont.

Mrs. Dorothy Robinson,
St. Andrew's, Ottawa, Ont.

Mrs. Neila Wilton,
Knox Normanby &
St. Andrew's,
Owen Sound, Ont.

Mrs. Jean McLean,
Knox, Centre Road,
Parkhill, Ont.

Mrs. Florence Rice,
St. Andrew's, Perth, Ont.

Mrs. Margaret Gerow,
Parkview, Saskatoon, Sask.

Mrs. Pearl Godfrey,
Mrs. Gwen Hicks,
Westminster, Sault Ste.
Marie, Ont.

Mrs. Catherine Scott,
Victoria, Sault Ste. Marie,
Ont.

Mrs. Mary Noland,
Knox, Toronto, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

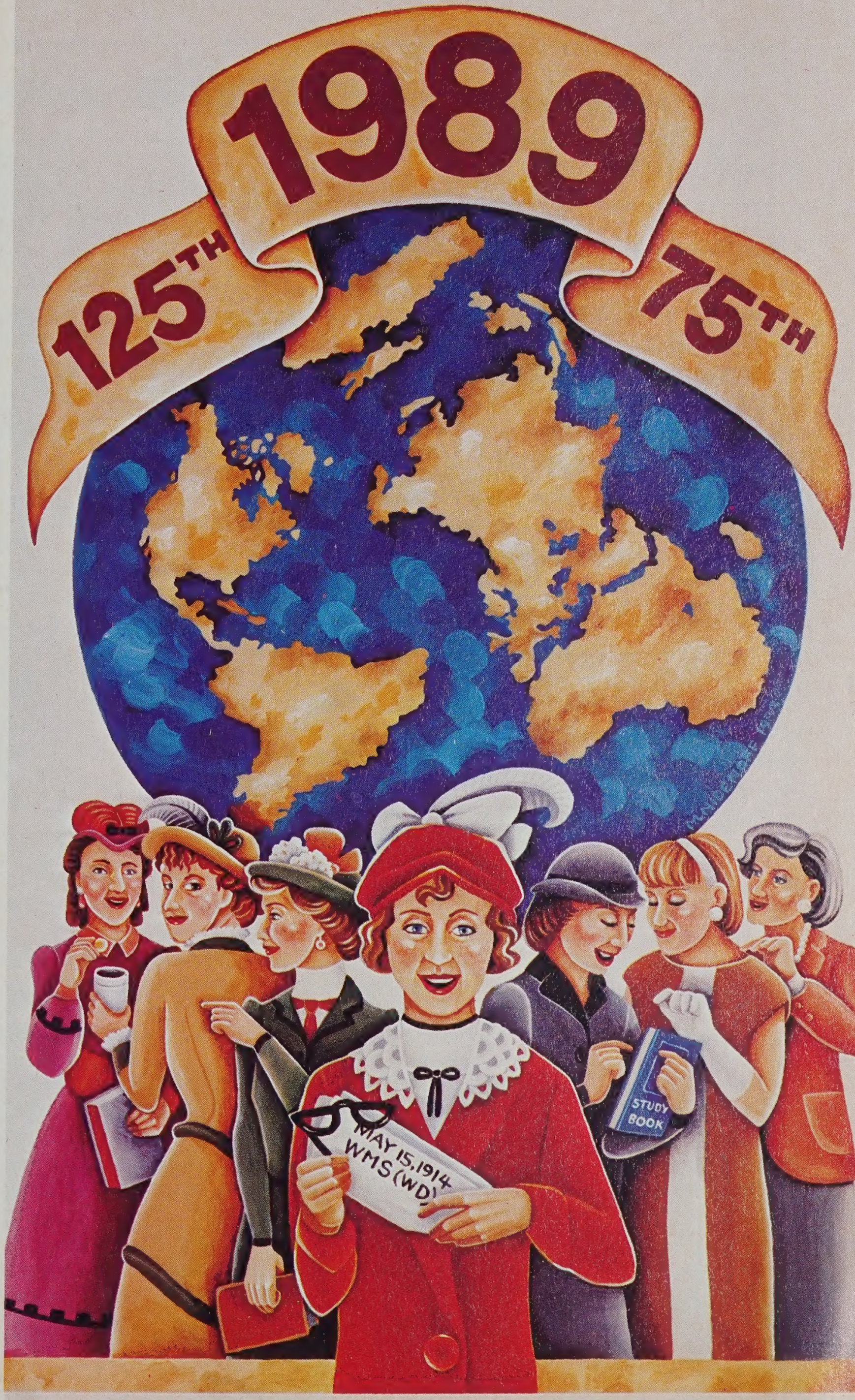
"Who Do You Say That I Am?"

Lord and Master over against me
Brother beside me
Bread and Wine in me
Body of fellowship around me
Neighbour in need appealing to me
The Way to Life before me
Fulfilment and salvation awaiting me.

The Rev. Willemine van Veen-de Graeff
The Netherlands
(From the Bible Studies for Seoul, World Alliance of Reformed Churches, 1989)[RPS]

GLAD TIDINGS

AY 1989


1989
125TH
75TH
MAY 15, 1914
WMS (WD)
STUDY BOOK

Volume 65 No. 5 **GLAD TIDINGS** May 1989

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CREDITS

Cover art work by M. Nidenoff

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

"Tell me about your picture..."

When I went to Teacher's College, we were taught in Art Class to always ask children what their drawings were about before making any comment. "Tell me about your picture" I would say, and often at such an invitation the child would proceed to describe far more than one could see by the marks on the paper. The picture was an artistic representation of a whole story behind the artist's work.

Such is the work of art depicted on the cover of this issue. It is one particular artist's portrayal of the women who, over 75 and 125 years, have banded together into groups for the purpose of expressing their love of Christ through concern and service to others. It is a tribute to these women, whose Christian service spread to the far reaches of the world.

The painting depicts a stylized globe and below it, women in period clothing, reflecting the eras through which the women of the Society have given faithful witness. In the centre we have a woman marking the historic date, 1914, when the present Society came into being. On her left, ranging back to 1864, when the first women's society in our church was organized, we have a reflection of the formative years of the Society. Moving to her right is the artist's depiction of the years that bring us to the present. There is a sense of activity, of study, of prayer, of service, of women with a purpose.

No picture, however, can capture what the Women's Missionary Society is and has been through the years. At best, it is a reflection of the intrinsic nature of a group. In these pages, and in the history of the Women's Missionary Society, are the stories behind the picture, stories that go beyond the external image to capture the very spirit of women of vision and courage. The Society was formed and shaped by women who loved the Lord and wanted to be his faithful disciples.

The Society was built by women who walked long miles to meetings, women who studied and prayed, and gave of the little money they had that the Lord's work would go forward. A story is told that when times were hard, a devoted member of the Society sold her jewellery so that the staff might be paid.

A painting can only portray an external image, like a photograph which captures a moment in time. When you look through a photograph album, you are immediately caught up in the memories and the feelings that surround the occasion. The picture itself becomes blurred. The people and the events become real.

Few people are ever really happy with their portraits, a reminder, perhaps, that we always need to look beyond the facade to the heart and soul. What image do we project? What is our reality?

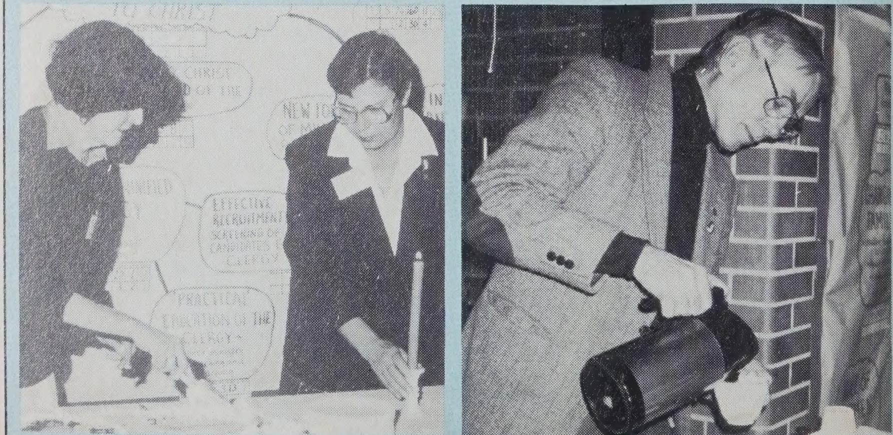
We are, and have been, women of humility and subservience. For this we need not apologize. We have often been perceived as being weak in our position but strong in our determination. In our naiveté we have not always recognized or used our power and influence. Pushed into these roles by patriarchal structures and the role of women through the various eras, we have nevertheless had a strong presence in the Church. Some WMS women through the years such as Laura Pelton and Helen Strachan were revered and respected by many in the Church. Certainly, we have always sought to be faithful and consistent in carrying out our purpose.

Michaelangelo, that consummate and haunting image maker, said that his works reflected not the person he was portraying, but his own adoration of that person. What greater could be said of women of the WMS (W.D.) but that they reflect the Lord whom they love and serve? Created in the image of God, these are real women into whose being God has breathed the breath of life and whose love is reflected in their lives.

June.

Anniversary Tea Held at Wynford Drive

During Council Executive meeting in February 1989 the staff of Wynford Drive were hosted to a tea party. Cutting the cake (below left) is Lois Klempa, Chairman of the Anniversary Committee assisted by Grace Jess, President WMS (WD). Alex MacDonald, acting General Secretary BCL graciously poured tea.



The "No Name" Woman:

The story of one woman's faith

by the Rev. Bruce Miles

Moderator of the 114th General Assembly

Read Mark 7:24-30

We don't know the name of the woman in Mark's gospel. She remains a woman, a Gentile, born in the region of Phoenicia in Syria. Did she even belong there in the vicinity of Tyre, where Jesus happened to be? She was a mother, with a very sick daughter. She was desperate. She had been looking for Jesus and somehow discovered where he was. It didn't matter that he was hiding, trying to collect his thoughts and gather his strength.

For her, it was not a matter of simply asking for help. She "begged" him with an intensity of mind and soul. She put her whole being into that cry for help.

And what did Jesus reply? That there are other things more important, other people who must first hear the message, other folk who must be given the opportunity of sensing and experiencing the Kingdom. After all, you do not take perfectly good food and feed it to animals. In any language, it was a tough reply.

Our woman should have walked away, like a dog, tail between the legs, unwanted, unheeded, unheard, not ministered to. But she didn't. She retorted: "Sir, even the dogs under the table eat the food that falls to the floor."

Jesus heard her. "That is some answer. Because of it, go home. Your daughter is well."

What does all this have to do with the 75th Anniversary of the W.M.S., an important event, one to be celebrated with great enthusiasm; an occasion to give thanks to God for His patience and His sustaining presence through the years?

Are there any similarities between the "no name"woman and the W.M.S.? One would hope so, for at least some of the following reasons.

The woman was desperate, she wanted healing for her daughter with an intensity of spirit that practically defies description. The W.M.S. has been desperate...in terms of wanting intensely to carry out its mandate and hence serve its Shepherd and Lord. Thus there has been a great deal of dedication and sacrifice. In spite of difficulties, the vision has remained and the various goals bravely sought. Our mothers in the faith would never for a moment entertain thoughts of either slowing up or giving up. The W.M.S. has never "let up" in doing what it had been formed and organized to do.

The woman wanted to help her daughter. It is only natural for a mother to want this for her own flesh and blood. Am I able, as a father, to express or even sense the mother=family relationship? Only in part, because fathers do not know first hand, the pain and joy of birthing. Throughout the years, the W.M.S. has mothered her children (the people of the world), bringing to them a mother love in Christ Jesus, a love that is deep and that in many ways, can hardly be captured in words. But that love is there now and has been there through the years.

In spite of difficulties, the vision has remained and the various goals bravely sought. The W.M.S. has never let up in doing what it had been formed and organized to do.

The mother without a name was not deterred, even when she ran up against what appeared to be a wall of stone. Any of us would have been devastated beyond telling if Jesus had ever expressed those same kind of thoughts to us...thoughts like "the children must be fed first. It is not right to throw their food to the dogs." In other words, he is saying that other people are more important than the daughter of that woman. He seems to consider the woman and her kind as not even being human.

The W.M.S. has remained undeterred even when it has run up against such devastating innuendos as...*Mission? That is for women. Don't they know that charity begins at home?*

And why are they (the W.M.S.) part of the annual report? That's nothing to do with us. That doesn't pay the stipend or look after the heat.

The W.M.S. has been persistent in its faith, pressing on, and reminding us all that should the message and mission of the church become ingrown we are all as good as dead, because we have contravened, not only the mandate of the W.M.S. but rather, the very command of scripture itself... "Go and tell, baptizing and making disciples."

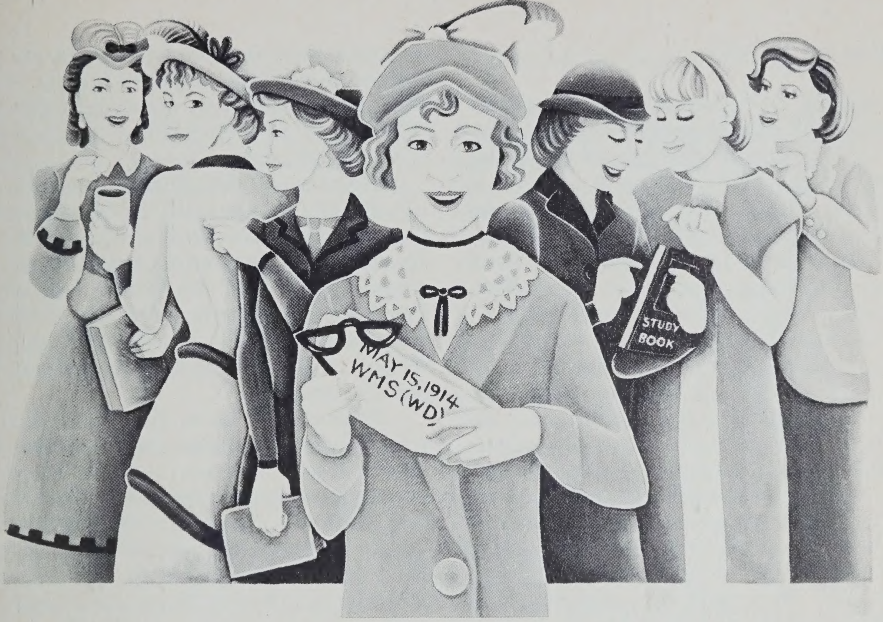
The story reminds us all of something else. This could well be the reason the story is even in the scriptures in the first place. The church is not meant to be an exclusive fellowship and the Gospel, the Good News of God centred in Jesus Christ is really for the whole world, even for those people who may be seen as being close to animals.

This is mind expanding. The woman in effect, cries out to Jesus, "Sir, what about us, the outsiders, the searchers, the seekers, the hurting, the wounded, the lost?"

Is the cry, *What about us?* heard today? The question therefore for the W.M.S., and indeed, the whole Body of Christ is, *What about them?* Are the outsiders, the seekers, the wounded just getting scraps, the left-overs? Or are they being invited to sit down at the table for the full meal, including bread and wine?

Have you ever wondered what that woman did after she had gone home and discovered that her daughter was actually healed? She no doubt embraced her daughter, laughing through her tears of joy. And then what? She went out, because she simply had to tell someone else what had happened. She had to go and tell of restoration, new life, hope, a brand new beginning.

Do we have anything to tell? Then let's go, and do it!



"Just Remember Who You Are"

by Deborah Lannon-Farris

A very personalized look at the WMS through the years and the women who made it all possible.

One of my fondest memories as I was growing up is of the time I spent with my grandparents at their cottage on the South Edisto River in South Carolina. I would go and spend at least a week with them each summer. When I was in University I would drive down for the weekend. There was always plenty of food and a warm, loving welcome. On the banks of the slow, sleepy river my grandmother and I would sit and talk about life, about the changes that happen as one grows older and moves from childhood to adolescence and on into adulthood. We would reflect on this and that. The problems I brought would change, but there was one phrase that my grandmother repeated time and time again throughout the years. I can still hear her say in her soft Southern drawl, "Debbie, just remember who you are."

Of course, she wasn't talking about me remembering my name, address or age. She was reminding me to hold on to the things that were important to me, the values that I had been raised with, my conscience which most of the time could discern right from wrong: to remember what I had done, the gifts I had been given in order that I might be able to move forward. As the WMS approaches its 75th Anniversary, it is appropriate to look forward and look back. As individuals and as a group, you, the WMS need to remember who you are.

Women of faith:

First of all, **you are women of faith.** While studying at seminary I took a course "Women of Faith" at one of the other colleges Since it was a Roman Catholic college we dealt with primarily Catholic women as well as the Biblical figures of Sarah, Hagar and Ruth. But when it came time for me to write my final paper I started to look around to see who were the women of faith in my own tradition. Being a Canadian Presbyterian by choice, not by birth, I thought it would be quite a challenge. And that I would have to search long and hard to find even one or two women about whom anything was recorded. I was wrong! I found them in the women of the WMS. Not just the women who served overseas but those of you who have supported the work of this organization through the years with your prayers, your time, energy and financial resources. You are indeed women of faith.

Women of prayer:

You are also women of prayer. Prayer has played an important role in your lives. Throughout the years members have been encouraged to set aside time each day not only for individual prayers but for family prayers as well. It was stressed that parents, both mother and father, had a responsibility to educate their children in the Christian faith and the very foundation of that faith lay in prayer.

Prayer was not only individual but corporate as well. Women were called upon throughout the years to pray together for the world. During World War II the women of the society joined with the women of the Church of England, to pray each day at noon for peace. The prayer was printed every month on the inside cover of the *Glad Tidings*. It was also printed on cards and distributed in churches from the East to the West coast.

Women of the WMS have always understood and believed in the corporate power of prayer. Today the tradition still continues as we participate in the World Day of Prayer each March. We join with women around the world to lift our voices in prayer to God for peace, justice, and life.

Prayer has been the basis for your Christian lives. You have believed that it works, but you have not sat idly by and waited for God to act. Prayer, for you, has always had to be fused with action in order for God to effect change. Bessie MacMurchy wrote from India during the famine there in 1947:

> *God will provide. But he needs hands to do the work. He has provided for us. How? Hundreds and hundreds of people the world round were praying....God will work, but He must have the prayers, the lives and the dollars. It is for each of us to seek His will as to what he would have us give as our contribution.*

Disciples of Christ:

The understanding of mission which has guided the WMS over the years has been grounded in your understanding of Christ, for **you are disciples** of Christ. You have lived daily with the knowledge of an ever-present loving Lord who walks with you and has called you to be disciples. It is a role which you have taken seriously. It is an action-centred call which has compelled you to spread the news of the Gospel to the world.

Christ himself has provided the model of evangelism which you have followed. Jesus healed the sick and fed the hungry. Only after he had met the physical needs of those around him did he begin to preach the Gospel. And so too have you tended the bodily needs of the world first with education, medical treatment and food. Then the message which Christ has given you was preached. "The World for Christ" was the motto you picked and you went out with determination to make it a reality.

Women of commitment:

You are also women of commitment. Some have served overseas, but the majority of you have supported the missionary effort with involvements in local chapters. Through study, prayer and monetary contributions even those of you who remained in Canada shared the sense of mission and call. You are the women who made it all possible.

For example, the WMS, funded through contributions and planned giving in 1940, had a budget of $145,000. With that money you supported projects in India, Formosa, China and Japan. You paid the salaries, medical bills, educational expenses and vacation allowances for 24 missionaries. The main project in Jobat India in 1946 cared for 25,000 people.

In Canada you supported hospitals in remote Northern areas, Indian Residential Schools, Chinese Canadian projects in Montreal, Toronto, Vancouver and Victoria. You also maintained residences for missionaries on furlough and a school for Deaconesses. In addition to this you provided paid hospital visitors in major cities to give pastoral care to Presbyterian women who were hospitalized.

Women of business:

You are women of business. You held no illusions about the nature of the work you supported or how the work must be financed. A number of you through the years have been astute business women who have handled the finances carefully and with great acumen. You have prepared budgets, financial reports and the like. Contributions for the national organization were solicited from local groups. You were encouraged to meet specific amounts and to do this through planned giving. Most years you met your budget.

The financial wisdom of some national leaders provided for the establishment of a reserve fund to be used in case of emergency. This fund helped the Society through the War years when money was scarce. The budget had to be reduced, and was met, but the extra money tided the Society over some lean years.

Women of education:

You are women of education. You have also believed that it is important for you to be informed and knowledgeable about the world, your faith, missions and any issue that pertains to effective service of Christ. Through the years the WMS has run training centres in conjunction with the Board of Christian Education. It was an effort to bring to the women who supported the WMS the skills they needed to effectively communicate the vision that they shared. *Glad Tidings* continued that process by regularly running articles about resources to use when planning worship services, how to run discussion groups, and often included the outlines for specific Bible studies.

Women of vision:

Finally, **you are women of vision**. You have always seen possibilities of what might be, and have striven to make them a reality. You have not been afraid to refine and change the vision as you yourselves or the world around you have changed.

Today, as we look back on your history, those of us who follow you rejoice and give thanks for your vision, your faith and your commitment. In you and your lives we see clearly what it means to be Presbyterian women of faith!

- Deborah Farris is Pastoral Assistant at Calvin Presbyterian Church, Toronto, Ontario.

A Prayer:

God of Life, we remember today the women, named and unnamed who through time have used the power and gifts you gave them to change the world. We ask that you help us, like our foremothers in the faith, to discover within ourselves your power - and the ways to use it to bring about the kingdom of God.

We remember Sarah, who with Abraham answered God's call to forsake her homeland and put her faith in a covenant with the Lord. We pray for her power of faith.

We remember Esther and Deborah, who by acts of individual courage saved their nation. We pray for their power of courage to act for the greater good.

We remember Mary Magdalene, and the other women who followed Jesus who were not believed when they announced the resurrection. We pray for their power of belief in the face of skepticism.

We remember Laura, Mary, the two Bessies and the other leaders of the WMS. We pray for their power to spread the Gospel and inspire congregations.

We remember these women gathered here with us today who have dedicated their hearts and lives to helping achieve your Kingdom here on earth. We pray for their power of commitment and courage.

We pray for our daughters and granddaughters. May they be granted the power to seek that life which is uniquely found in you.

We have celebrated the power of many women past and present. It is now time to celebrate ourselves. Within each of us is that same life and love. Within each of us lie the seeds of power and glory. Our hands can touch with love; our hearts can heal; our minds can seek out faith, truth and justice. God of Life, be with us. AMEN

(- Adapted from a litany by Ann M. Heidkamp, published in No Longer Strangers, WCC Publications, Geneva, 1983.)

"We Celebrate Our History"

A Hymn to Celebrate our 75th Anniversary

We celebrate our history,
Rejoice to know our past.
And thank God for those people
Who to the faith held fast.
They toiled in God's service,
They worshipped, worked and prayed.
And following a vision
They journeyed unafraid.

In this a world of turmoil,
The call of God we heed.
And to that call stay faithful
In action, work and deed.
Thus challenged by our purpose,
And struggling on the way
We journey where God leads,
Toward a better day.

We look toward the future,
And joyfully we go
With faith into tomorrow,
The seeds of life we sow.
We follow still that vision,
That will not be denied,
The coming of an Eden,
Where all in love abide.

Words by Betty Turcott c. May 1986
Tune Llanfyllin or Lancashire (#509 Lead on, O King Eternal)

(Printed in "Come and Rejoice" of the Centennial Celebration, International Committee, World Day of Prayer. Used with permission.)

Signposts

by Joan Sampson

-Joan Sampson is incoming President of Council Executive.

During World War II, the crossroads of Britain were stripped of their signposts, so that enemy spies or troops would be foiled in their efforts to find their way through the maze of roads and lanes. Signs were removed from railway stations, and great care, alertness and dependence on others were needed to find one's way. Signs and signposts are important in all our lives, whether it is to reassure us in a familiar place, or more importantly, to navigate us into new territory.

As we celebrate a significant anniversary in the Women's Missionary Society, (W.D.), we must look ahead and seek out new directions. Are the signposts there, and are they clear to us as we plan for the future?

God has provided signposts for His people in the past - we think immediately of the pillars of cloud and fire which guided the children of Israel towards the promised land. Often they became frustrated with the slowness of progress, and faltered and digressed, but God continued to show them the way. The wise men were guided to the stable in Bethlehem by the star.

The women who founded this Society found signs in their times which moved them to band together in response to the needs of another linguistic community (French), the plight of the Klondike miners who lacked health care, the dearth of health and educational facilities for women and children in India. They read these signs, and they followed God's leading by caring and sharing.

Since then, the work they began has taken many new highways and byways, and sometimes I think we have lost ourselves and our purpose in these travels. About five years ago, we took a careful look at ourselves in developing "Goals and Objectives": we wrote a new statement

...today's women are far too busy for interminable minutes or agonizing over the allocation.

of purpose, did some restructuring, and increased our flexibility as a Society.

However, we somehow failed to re-energize many of our local groups which are the foundation stones of the W.M.S. While many remain steadfast, and pursue with enthusiasm their roles of mission education, support through the General Fund, and invaluable local service, only a few are successful in drawing in younger women, and all too often we hear: "small group...unable to obtain officers ...no leadership for the study...so we must disband."

Where and what are the signposts which we need as we move ahead and seek new directions? I cannot think that God has taken them down, or failed to provide them. I am sure that they are there, and our challenge is first to find and read them and then to follow the directions in which they point. I have no answers as to what they may be, but I would like to pose some questions which may help us all to search carefully and prayerfully.

In our groups, do we focus so much on the structure, the "proper" conduct of the meetings, the filling of the offices, that we have too little time and energy for prayer, study, service and fellowship, the flesh that covers the bones of organization?

Order *is* important, but today's women are far too busy for interminable minutes or agonizing over the allocation - if enthusiasm and interest can be expanded, objectives will be met. Young women today want to learn, they want to help, but they must first be challenged and convinced that their time will be spent in a worthwhile way.

Do we appear as a "closed shop" within the congregation, perhaps even seen to be competing for human and monetary resources, or are we an essential and integral part of it, providing mission information and motivation, support and stimulation to children and youth, and open hearts and hands to the community around us? Should we focus some of our energies into stimulating formation of a new women's group in the congregation which will fulfill our purpose and also meet some of the needs of younger women?

Need we have formal business at every meeting? Must meetings always take place on the third Tuesday at 2 p.m.? Can we make better use of "outsiders" in providing leadership in our studies? Should we become more inclusive - some local groups have faithful husbands and

Should we make others, especially men, more welcome by adjusting our structure and even changing our name?

friends attending meetings - , as our sisters in Atlantic Canada have done?

We have a vital commitment to support the outreach of the Board of World Mission, and somehow we must not only maintain but expand this commitment. Preparation of study and resource materials and support of our people through Area Educational Consultants are also vital, and costs increase annually. To meet these needs, increased financial resources are imperative. We must somehow involve more of our congregational people in this effort, either regularly or by special events or appeals, and we must re-dedicate ourselves in our own giving. For some, their present level is already sacrificial, but for others of us, even giving up an occasional trip to the hairdresser, or a luncheon out, would increase our givings significantly.

We must pray constantly for the guidance of the Holy Spirit that these directions will become clear to us. Jesus said, *ask and it will be given unto you, seek and you will find.* More and more, opportunities for mission are here among us, if only we are willing to seek them out, and to act.

Giving up an occasional trip to the hairdresser, or a luncheon out, would increase our givings significantly.

We are not just members of the Women's Missionary Society, we are ourselves, missionaries.

As we "vision" for our Church and our Society, we think of changing family patterns: parents working outside the home, too often single as well, for whom loving care and guidance for their children is a desperate need. Could we help even after school, on professional development days, during holiday periods? Do we share our faith and the love of Christ in our own workplace?

Are we sharing our mission knowledge and resources with our congregation at large, or do we keep them to ourselves? Do we make a *real* effort to get to know new neighbours, especially those new to Canada, and share with them the love and concern that Christ enjoins us to extend to others?

More than ever before, mission is all around us in the form of the lonely, the suffering, the poor and those who have never heard His name. We are not just members of the Women's Missionary Society, we are ourselves, missionaries.

My vision for our Society is that we shall each read the signposts which God has set before and among us, and that we, together with all the people of the church, will go and tell the wonderful news of Christ's love and gift of salvation.

Why We Study History

It is almost axiomatic that we cannot know where we are going without some understanding of where we have been. In simple form, that is the most practical reason that we in the Church study history. But there are even more compelling reasons why the history of the Church itself should hold a prominent place in our education as Christians.

Our spiritual progenitors, the ancient Hebrews, placed a much higher value on history than theology, more emphasis on action than philosophy. The Old Testament relates God's revelation within history, especially God's acts on behalf of God's people, including most specifically God's saving acts in the exodus from slavery in Egypt and the return to Palestine from exile in Babylon. The Bible describes God not so much as one who is thought about, but as one who acts and whose character can be discerned from these acts. According to the biblical witness, God has chosen to meet us within history - God has come to real people living at particular times and experiencing the circumstances of personal and social life. From this, we ascertain, as the ancient Hebrews did before us, that history matters to God, and that God chooses to deal with us not by overturning the laws of nature or by freezing time or bringing the earth's rotation to a stop in order to get our attention, but rather in the process of history, perhaps even through events which seem rather ordinary to people not attuned to divine revelation or grace.

Christians believe that God has decisively pierced human history with the Christ event, the pivot around which all other history turns; the Christ event was the intersection of kairos with chronos, and, by the power of the Holy Spirit, that kairos moment is made contemporary in the midst of our own chronos today. By that action, we are adopted into the people of God, stretching back to the patriarchs, continuing through the prophets, priests, disciples, apostles, monastics, scholastics, reformers, and commissioners to the first and subsequent General Assemblies. We are a part of God's salvation history.

At least five theological considerations support our earlier practical reason for studying history in the Church:

1. God has chosen to act and interact within human history.
2. God deals with individuals and nations in the midst of their historical circumstances.
3. God's claim upon humankind and Christ's lordship over all encompass every facet of life, including history and historical circumstance.
4. God chose to enter the historical dimension (chronos) in a decisive way for the purpose of fulfilling the divine purpose of redemption, signaling the eternal now (kairos) for each believer.
5. Our faithful response to the Christ event must occur within history, and it inducts us into the people of God which is an historic community stretching from the patriarchs to the end of the age.

From *Celebrating Our Journey* by Bruce L. Taylor, APCE Advocate, September 1988.

SPECIAL 75TH ANNIVERSARY PROJECT:

Lahore Community Health Project

To celebrate the 75th Anniversary of the WMS (WD), groups have been encouraged to give additional support to a Presbyterian World Service and Development (PWS) project in Lahore, Pakistan. The Lahore "Community Health Programme" serves communities of low socio-economic status in and around the city of Lahore. Its main purpose is to offer preventive maternal and child health services.

By the end of 1988, some 13,000 people were being served in 43 communities.

No clinics are conducted in villages. Rather, every home in the area is visited. In this way workers get to know each family well in a caring way.

In November 1988 Wilma Welsh of the Board of Congregational Life had the privilege of observing the work being carried on by Dr. Richard Allen and Mrs. Myrtle Macdonald, a nurse, in Lahore, Pakistan. Following is an account of one experience she had while there.

Wilma joined Myrtle Macdonald and the Community Health Team in visiting a village. Myrtle and Ashraf Din, the Driver/Health Worker entered a small one-room home made of rough brick and covered with dried cow dung. A young woman had given birth to a baby boy the day before, her fourth child - the first three did not survive. The baby was tucked away naked under the mother's bed clothes without any clothes on.

The baby weighed under 5 lbs. which included the blanket he was wrapped in and Myrtle immediately recognized signs of anemia while checking the mother.

The Community Health Team made it possible for this newborn to have a chance of survival. Vitamins were made available to the mother at cost.

Recognizing where the health education needs were, the Health Worker made a short presentation on the importance of cleanliness, the washing of hands before handling the baby and also keeping the baby clean. The mother was encouraged to breast feed the baby rather than using infant formula.

As the team departed from this humble Christian home the grandmother asked for a time of prayer for the new

Wilma Welsh (top), with Myrtle and villagers.

child and his mother.

Dr. Richard Allen, a Medical Doctor, is the Director of this project. He is a missionary of The Presbyterian Church in Canada. Mrs. Myrtle Macdonald has just returned to Canada after completing her two year volunteer assignment.

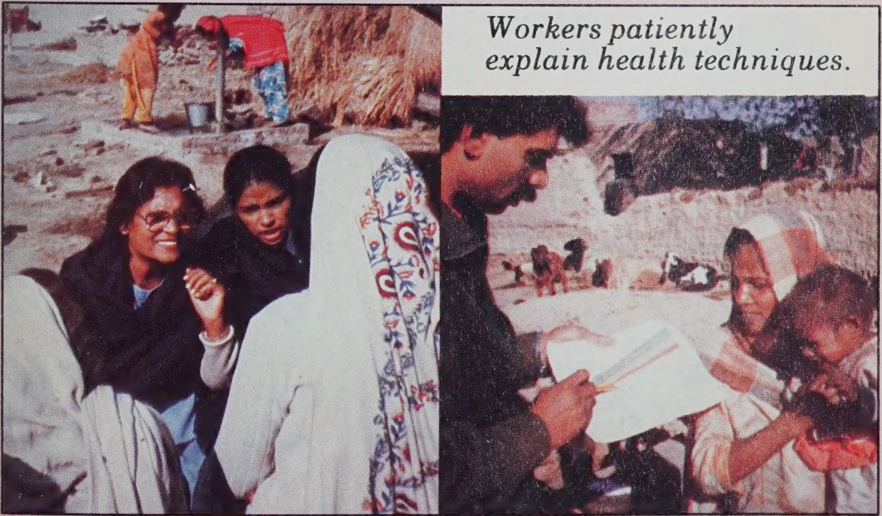
To the end of March 1988 $7,410.00 has been raised by the WMS (WD) as part of anniversary activities. It is hoped to raise at least $10,000 to enable PWS&D to carry out this challenging and essential work.

RECEPTION
COMMUNITY HEALTH PROGRAMME

COMMUNITY HEALTH PROGRAMME

Top: Dr. Allen (r) with Dr. Fazal Haq (l) and Mr. Samuel Paul (c)

Left: Team and van: (l to r): Rick Allen, Zaheer Johnston, Driver/Health Worker, Mrs. Sajida Samuel and Mrs. Sabra Dilshad, Nurses, student nurse, and Ashraf Din, Driver/Health Worker.



Workers patiently explain health techniques.

Photos courtesy BCL

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

ON SUFFERING: LETTERS TO A FRIEND *by Francine Black. Novalis 1988. Price $9.95.*

The author shares in a warm and loving way her experiences of suffering and her abiding Christian faith. She does this through three letters:

- Through the Stages of Suffering;
- Searching for a Meaning to Suffering;
- Purification through Suffering.

A common theme is the possibility of growth through suffering and the reality of Christian hope. This attractive and easily read book would be a suitable and comforting gift for a friend who is suffering through illness, bereavement or disappointment.

Dorothy Ruddell

75th Anniversary Items

GO . . .
AND
TELL . . .

Women Who Witnessed compiled by Mary Whale...$5.00
Good News Women - 9-session bible study (Concern Magazine) ...$2.95
Pins...$2.00
Totebags (navy only)...$10.00
Notepads...1.00
Posters...$1.50
Balloons (blue and white)...5 for $2.00

HISTORY BOOKS AVAILABLE

"Women Who Witnessed" *edited by Mary Whale* is selling well. Reviewed in the February 1989 issue of Glad Tidings, this book includes stories of just a few of the women who were active in the history of the Women's Missionary Society. **Get your copy now!**

A Lively Story: Historical Sketches of the Women's Missionary Society (W.D.), an updated history, will be available for the Anniversary Celebrations in May. This book succeeds "Call and Response" published in 1964 for the 50th Anniversary. Not only are historical events brought up-to-date, but some of the "laughter and tears" through the years are expressed.

Jean Campbell, author/compiler, of Winnipeg has devoted much time and energy to this work, as have synodical historians, staff and many other contributors.

Thank You!

To Whom It May Concern:

A very sincere 'thank you' to all who forwarded to me material for inclusion in the part of the updated historical review of the WMS (WD) for which I was responsible.

Searching out the past is a demanding, sometimes frustrating task, but a most rewarding one. I cannot overstress the importance of maintaining accurate records, adding to them stories that give a picture of the people and the times.

We do not dwell on history to either sit on our laurels or yearn for the past, but that we may honour our forbears, carry on their work, and give thanks for the guidance and mercy of Almighty God without which we have and are nothing.

See you at London in May!

Jean G. Campbell,
Synodical of Manitoba
& Northwestern Ontario.

FILMS/ RESOURCES

USER FEES INCREASED

At the February 15, 1989 Meeting of the Communication Services Committee it was approved that the user fees (rental rates) for use of resources in the Audio-Visual Resources Library (AVRL) by congregational groups be increased effective February 15, 1989, as follows:

a) Filmstrips: 5.00* for Presbyterian congregations; $6.00* for Non-Presbyterian groups
Videos/Films: $8.00* for Presbyterian congregations; $9.00* for Non-Presbyterian groups.

Do not send money with orders. You will be invoiced when resources are shipped.

b) Audio-Visual Resources Library Renewals: $45.00 annually*

As of May 1, 1989, the Audio-Visual Resources Library will be staffed as follows:
a) The Library will operate on a 4-day week, being closed every Friday. All telephone and mail orders will be processed and shipped Monday-to-Thursday only.
b) The Library will close for nine weeks, from July 3 to September 5, 1989. Resources required for summer programs should be booked no later than June 1.

*(plus postage and handling charges, per order)

HAPPY ANNIVERSARY W.M.S, (W.D.)

MAY 1989

Greetings on your 125th and 75th Anniversary W.M.S. (W.D.) and thanks for all you have done for the children and youth of the Presbyterian Church in Canada - from a former member of a Mission Band, Explorers and CGIT, who is now your Secretary for Children's and Teenage Work.

I am sure that I speak for many of the women and men of the Presbyterian Church in Canada, as well as for those who have moved into other denominations but whose earliest memories are of the Presbyterian Church.

It is difficult to write an open letter like this without naming individuals and groups across this country. There were so many W.M.S. members who welcomed us to the church and to organizations in which they gave leadership. They gave us encouragement as we sought to develop leadership skills of our own. They attended special events we were holding, and often catered to Mother and Daughter banquets, or provided food for weekend camps. They invited us to come to their meetings, and once each year we shared with one another what we had learned in Mission or Bible study sessions. At the end of that special meeting we were proud to affiliate with your organization and felt challenged to give our lives to the service of Christ and live out our faith in the world.

As I grew older I learned to appreciate the work of the W.M.S. even more as I learned of the work they were doing around the world. In Canada I saw many of these women in action as they served on the various Boards and Committees of the church. I saw first hand the kind of leadership they were giving to the ecumenical movement through their participation in organizations like Explorers and CGIT. They also gave leadership through the various departments of the Canadian Council of Churches, the Women's Inter-Church Council and the National Council of Women. They gave hours of their time, as well as their knowledge and skill so that others might grow in their faith. They gave money as it was needed to buy equipment and resources for use in Christian and Mission Education. But the most important contribution they made was the example they set. Their lives were lived for Christ.

THANK YOU W.M.S (W.D.) for all you have meant in my life and in the lives of others too countless to number!

It is my prayer that you will continue to do as much, if not more for the children and youth of today who truly need your support and example even more than young people did when I was growing up.

Lois Powrie

Celebrate
Youth

Children and Youth Celebrate with the WMS, W.D.

75th Anniversary 1989

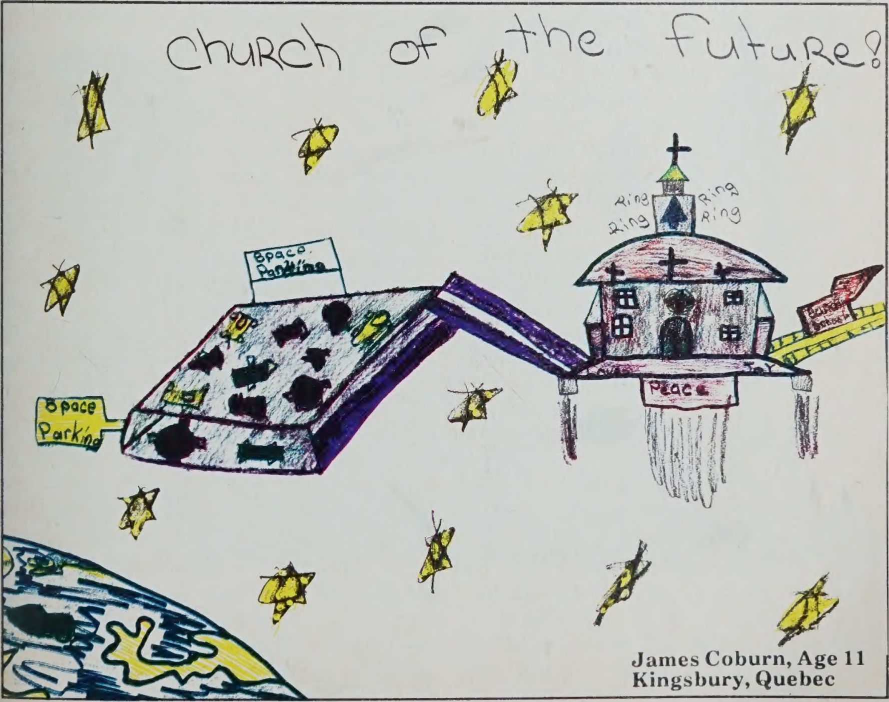
GO . . .
AND
TELL . . .

Thanks to all the young people who shared hopes and dreams for the "Mission of the Church in the 90's".

A booklet will be compiled of some of the delightful material received. On these pages and the back cover are some samples of their work.

A church with a ten-mile-high steeple,
Holding many million people.
A minister inside,
As the church is aglide,
And it lands on planet Beeple.

David Thiel,
Huntingdon, Quebec
Age 10


church of the future!
Space Parking
Space Parking
Ring Ring
Ring Ring
Peace
Joy
Sunday School

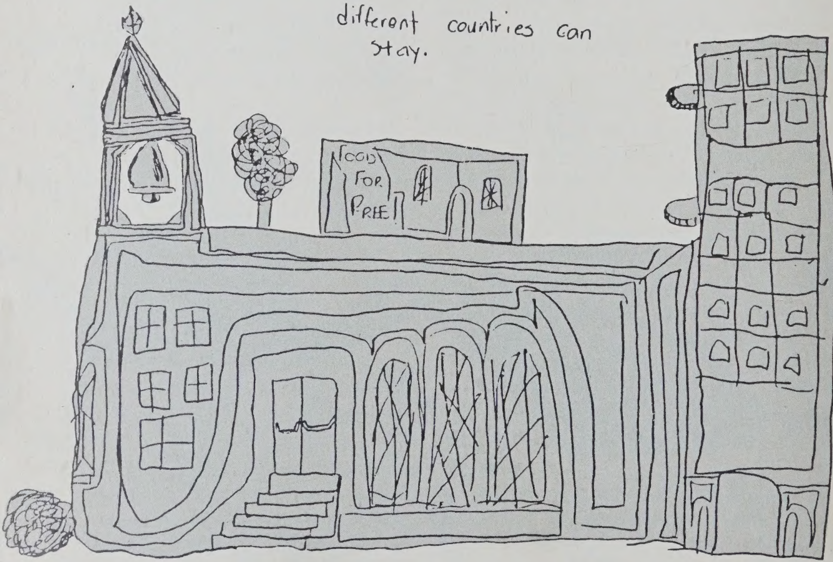
James Coburn, Age 11
Kingsbury, Quebec

Once a Few More Years Have Passed

Once a few more years have passed
Will the faith be able to last?
In a world of hate and sin,
Will people let Jesus enter in?
Or will we be too busy to care
With our own little problems, too busy to share
The word of God, wise and true
Important to me, and important to you.
Once a few more years have passed,
Will the faith be able to last?

Cathy Bate
Oshawa, Ontario
Age 13

I wish we could
have a store and a place
where other people from
different countries can
stay.



Aaron LaRocque
Oakville, Ontario
Age 10

NEWS

ARMAGH BOARD REPORTS PROGRESS

Following several months of positive negotiations with the Ontario Ministry of Community and Social Services (MCSS) and with the Ministry of Housing, the Board of Armagh reports significant progress with plans for Housing Abused Women and Children. Armagh, a property of the Board of World Mission of the Presbyterian Church in Canada, is located in Clarkson, Ontario. Originally a home for unwed mothers, it has more recently served troubled teenagers.

Mississauga has given approval in principle to the Board's proposal for 'Second Stage' Housing for Abused Women, a 'first' in Peel County. The project will include renovating the 14-bedroom dormitory wing of Armagh into self-contained family units. The Ministry of Housing has put Armagh on their initial list for approval for supportive housing projects. If requirements are met, and the project approved, abused women and their children could begin to enter Armagh as early as the fall of 1989.

FIRST FEMALE ANGLICAN BISHOP CONSECRATED

BOSTON - During a three-hour liturgy [11 February] attended by an estimated 8500 people, including nearly five dozen bishops, Barbara Harris, a 58-year-old priest, became the first female Anglican bishop in the world.

Harris was elected last September as a suffragan (assisting) bishop by a convention of the Diocese of [Eastern] Massachusetts of the US-based Episcopal Church, one of 27 autonomous Anglican provinces whose roots are in the 16th-century reformation of the Church of England.

The Harris consecration is expected to usher in a period of 'impaired communion' in Anglicanism, as some bishops and dioceses have announced they cannot or will not recognize her as a bishop of the church. [EPS]

WORLD VISION APPOINTS PRESIDENT

World Vision International has a new President. Rev. Tom Houston, a Scottish Baptist who served as president for five years, submitted his resignation effective December 31st, 1988. Mr. Graeme Irvine, an Australian Anglican who left the YMCA some 20 years ago to join the staff of World Vision has accepted a two-year appointment as president. He is well equipped for his role as he has served World Vision in many capacities, the most recent one being Vice-President of International Affairs in the Geneva office of World Vision International.

LEAH TUTU DECRIES OPPRESSION

NEW YORK, NY, February 17, 1989 - Leah Nolizo Tutu, wife of Archbishop Desmond Tutu of Capetown, South Africa, spoke at the Interchurch Center in New York City on February 15 to a luncheon gathering of some 300 supporters within the church community. In her remarks she revealed the deep anguish felt by mothers of South Africa for the future wellbeing of their children under the system of apartheid. "We have a problem," she said as she recounted numerous incidents of persecution against South African families, women and children by the South African government. She voiced the dilemma of all parents who ask how they can train children to be good citizens--in the face of daily violence and injustice. She spoke of the Bishop Desmond Tutu Southern African Refugee Scholarship Fund established by her husband to train and educate South African students in this country to be South Africa's leaders of tomorrow. She concluded by saying above all else, mothers of South Africa want education for their children. "We know right will triumph, and we ask you to invest in us."

A primary purpose for her trip and the luncheon co-sponsored by Church Women United and Christian women of Central Harlem, was to raise money for women and children of South Africa, especially scholarship money for those South African students in the U.S. many of whom are women. Church Women United's participation in this event was another expression of CWU's historic and continuing commitment to racial justice and the struggle against racism, both in this country and around the world, supporting resolutions voted by its national body "deploring the practices of apartheid by the Government of South Africa."

"Go and Tell..."

Put It First

THE FIRST message at the birth of Christ was a *missionary* message (Luke 2:10).
The first prayer Christ taught men was a *missionary* prayer (Matt. 6:10).
The first disciple, St. Andrew, was the first *missionary* (John 1:41).
The first message of the risen Lord was a *missionary* message (John 20:17).
The first command of the risen Lord to His disciples was a *missionary* command (John 20:21).
The first apostolic sermon was a *missionary* sermon (Acts 2:17-39).
Christ's great reason for Christian love was a *missionary* reason (John 13:35).
Christ's great reason for unity was a *missionary* reason (John 17:21).
The first coming of Christ was a *missionary* work (Luke 4:18-21).
The second coming of Christ is to be hastened by *missionary* work (Matt. 24:14).
Our Saviour's *last* wish on earth was a *missionary* wish (Matt. 28:19).
And the *last* wish of the departing Saviour should be the *first* wish of His children.--Selected

- From a 1920's publication of the Society.

wms highlights

PRESBYTERIAL NEWS

The atmosphere was one of celebration at the annual Executive meeting of **Montreal** Presbyterial at the Church of St. Andrew & St. Paul on January 25th.

As part of "looking back" during this anniversary year, Mrs. Lyla Page read the original minutes of an 1897 inaugural WMS meeting of St. Edward's Presbyterian Church, Beauharnois, Quebec and invited group representatives to pay tribute to their faithful, longstanding members. Mrs. Page noted in the old minutes a sense of caring between members; a sense of caring that continues today as shown by the tributes given.

Miss Doris Blaise, Honorary President, cut the cake decorated with the "Go and Tell" logo (below).

The 75th Annual Meeting of the **Calgary-Macleod** Presbyterial was held February 4 at St. Giles Church, Calgary. The theme was "Go and Tell".

Guest speakers, Craig and Maxine Taylor from Eckville, Alberta recently served with the United Mission to Nepal as tutors of missionary children. Their slides and commentary left us with the feeling that we too had been in Nepal.

Despite the bitter cold and snow, 92 women enjoyed the wonderful fellowship that's experienced when WMS women gather together.

The 74th Annual Meeting of **Hamilton** Presbyterial was held February 4 at St. Columba Church, Hamilton, the theme "Celebrate". The women were welcomed by Wilma Butter, Presbyterial President and Ruth Alexander, President, St. Columba WMS.

Presbyterial officers were introduced, each having a placard or costume denoting their position within the executive. The CGIT girls and their leader, presented in mime their interpretation of the meaning of the Bible in young lives, written by the girls.

An historical drama "Fulfilling our Mission" was presented by Helen Sinclair, Helen Billiald, Ruth Hamilton and Margaret Gentle, giving a preview of the Anniversary celebrations to be held in London. The officers were installed by the Rev. Carolyn Lockerbie from Strathcona Church.

Red Deer Presbyterial held their Annual Meeting February 6 at St. Andrew's Church, Westpark. The theme "Reaching Out" was taken from Galatians 6:10. Lois Snider led the devotional "Go and Tell" using the January Glad Tidings. Greetings were brought by Synodical President Helen Willis. Minutes were read from a meeting held December 16, 1913.

Guest speaker, Marion McGuigan, a staff member with Canadian Mental Health Services gave a very informative and practical talk entitled "Good Grief" and showed a film. Marion said that she often works with Christians who feel guilt and anguish because they feel that crying or expressing anger indicate a lack of faith. We are reminded that Jesus wept at Lazarus' death.

The officers were installed by Helen Willis.

Using the theme "Go and Tell", 80 members of **Niagara** Presbyterial held their 38th Annual Meeting in St. Giles, Church, St. Catharines with President Annabelle Ovens of Chippawa presiding. The Rev. W. I. McElwain welcomed the Presbyterial to St. Giles and the Moderator, Dr. Bruce Miles briefly spoke on his visit to South Africa. Devotions were led by Mary McElwain.

An historical pageant was presented by five auxiliaries of the Presbyterial, portraying the Port Workers, the Vans, the Atlin Nurses, Finances through the years, and a history of Niagara Presbyterial.

The memorial service was given by Audrey Troup of Fort Erie.

Brockville Presbyterial held its January Annual at First Church, Brockville, the theme "Crowded Ways of Life". Opening worship was conducted by Fleur Eenkhorn and Henny Donkersteeg of Ventnor and Mary Moorhead of South Mountain. A book report was given by Literature Secretary Roma Wing.

Afternoon speakers on the subject of "Poverty in our Midst" were the Rev. A. Tysick and Bill Bradley. These men are involved in a ministry of the poor in our own area called Hope Farm which distributes food and clothing to those in need as well as ministering to their spiritual needs.

Special music was by Louise Shaw.

The Rev. A. Duncan from Brockville installed the new executive.

"Reach Out to Your Neighbour" was the theme of the 3rd annual mission workshop of **Brockville** Presbyterial held at Caiger's Resort. Lottie Sutherland, vice president entertained with a cheerleader routine to promote the 75th Anniversary.

Juanita Hill from Morrisburg was musical director for the event. Guest speaker for Friday evening was Allison Edwards from Amnesty International.

Saturday morning worship was conducted by the Westport group

Lottie Sutherland and Lorraine Colford during worship service (mission workshop 1988).

and a slide presentation based on the feeding of the five thousand from John's gospel and a dramatization of Matthew 25:35-36, was scripted by Lottie Sutherland.

Speaker for the morning was Arlene Randall-Onuoho from Nigeria. Two workshops were offered to introduce mission studies by Lois Powrie, WMS Secretary for Children's and Teenage Work, and by Susan Clarke of Brockville.

The Rev. Rodger Talbot, Secretary of Finance and Administration, Board of World Mission, gave a presentation entitled "Africa the Dark Continent". At the closing worship a symbolic offering of loaves and fishes was taken.

The Annual Meeting of **Edmonton-Peace River** Presbyterial was held at Dayspring Church, Edmonton February 11. The theme was "Solidarity with Women" (Isaiah 35). Opening worship was conducted by Anja Oostenbrink, A.E.C. President Norma Proudfoot welcomed everyone.

The poverty that third world women live in was discussed and dramatized by small groups.

The Rev. Yme Woensdregt brought greetings from Dayspring Church and installed the officers for 1989. Ruth Ada Heslep sang a beautiful solo. Mamie Dawson-Fourney, guest speaker, spoke on "Sowing the Seeds and Facing the Wind". Closing worship was done in play form by Westmount Church Mission Group. Two 75th Anniversary cakes, baked for the event by Joyce McGregor and Anne Rude, were enjoyed with tea.

The Annual Meeting of **Lindsay** Presbyterial was held January 18 in the Lindsay Church with President Barbara McEachern welcoming the women. Dr. McMurray, minister of the church led the worship service, speaking of John's vision (Revelation 1), and in keeping with the theme "Go and Tell", challenged each to respond to Christ's message in that vision, by proclaiming him to a needy world.

Guest speaker, the Rev. Ted Ellis brought insight into his work in the Tainan Theological College where he teaches New Testament.

Despite the below average temperature for beautiful **Vancouver** Island the Annual Presbyterial Meeting went ahead as planned on February 6 at Knox Church, Victoria, the theme "Reflections of God's Love" (Matthew 15:8).

Following opening worship Margaret Walker, Synodical President brought greeting. Mrs. W. Roseborough closed the morning session with prayer and received congratulations for having completed 40 years as a Deaconess.

The after-lunch hymn sing was conducted by Mrs. Walker with Ivy Howard 'tickling the ivories'. Guest speaker Frank Wynne, B. C. Synod Director of Youth spoke on the theme with reference to youth today. This was followed by a very meaningful Remembrance Service taken by Ruth Smyth.

Following the installation of the new executive, tea was served with a 75th Anniversary cake.

LOCAL NEWS EVENTS

The Fall Thankoffering was held at the Sunday morning service at **West Point Grey** Church, **Vancouver,** and conducted by members from the three women's groups. Joy Randall was the guest speaker, telling of her work at Changhua Christian Hospital as Superintendent of Nurses. At the coffee hour, following the service, Miss Randall showed very interesting slides of the hospitals in

Changhua and a lively discussion followed.

At the December 1988 meeting of the WMS of **Knox** Church, **Westport**, Ontario, a life membership gold pin and certificate were presented to Mrs. Cassie Palmer on the occasion of her 90th birthday and in recognition of her many years of devotion, loyalty and service to Knox Church and WMS.

Pictured following the presentation are left to right: Helen Saunders, president of Knox WMS, Mrs. Palmer and Lorraine Colford, President of Knox Ladies Guild.

Mrs. George M. Ledingham, a member of the Margaret Creelman WMS group of **West Point Grey** Church, **Vancouver**, was presented with an award from the City of Vancouver and given by His Honour, Mayor Gordon Campbell. She and five others were recognized for giving 20 to 25 years of service to Volunteers in Long Term Care, a programme of the City's Health Department.

ANNIVERSARIES

On September 23, 1988 the WMS of **Knox** Church, **Guelph**, celebrated their 100th Anniversary and were welcomed by the president Ruth Quarrie.

Mrs. Mary Freure gave an interesting history of the Knox Auxiliary with the lighting of candles for the various groups organized over the years: Knox WMS - 1888 with the first president Mrs. Thomas Goldie; Knox Goldie Auxiliary, started by Mrs. Goldie in Paisley Block in 1884 (in 1925, the name was changed to the Knox Paisley Block Auxiliary); a young women's auxiliary in 1899, the Knox New Century Auxiliary, with Miss Frances Goldie president; another young women's auxiliary formed in 1946 with Miss Helen Grindell the president - the Knox Chee Li (meaning arise and come) Auxiliary.

Soloist was Evelyn Akister. Mildred Nanson introduced the speaker Helen Sinclair, who spoke about the early history of the groups.

Offering Project 1989-90

"Sharing With Children in Lahore, Pakistan"

A packet of Resources for use in Vacation Schools, Camps and Church Schools.

Available on request from:
The WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

One packet free to the Co-ordinator of any of the above agencies. Permission to photocopy included.

HONORARY MEMBERSHIPS
1988

A

Allen, Marilla
Sarnia, Ont.

Arnott, Eve
Cobden, Ont.

B

Berry, Olive
Tara, Ont.

Bleackley, Irene
Vancouver, B.C.

Butchart, Mrs. Jean
Willowdale, Ont.

C

Creasey, Mary G.
Chatham, Ont.

Cunningham, Rev. Gordon
Red Deer, Alta.

D

Dewars, Mrs. Duncan
Braeside, Ont.

E

Ewing, Mrs. Barbara
Vankleek Hill, Ont.

F

Fair, Mrs. William
Conn, Ont.

Ferguson, Ethel
Caintown, Ont.

Freure, Mrs. Mary
Guelph, Ont.

G

Gordon, Margaret
Vancouver, B.C.

Grant, Miss Jean
Toronto, Ont.

H

Hamilton, Laura
Cobden, Ont.

Harvie, Mrs. Robert
Orillia, Ont.

Henderson, Rev. Charles
Exeter, Ont.

J

Jacobi, Helen Stuart
Toronto, Ont.

K

Keeler, Bessie
Caledonia, Ont.

Kennedy, Rev. Duncan
Ottawa, Ont.

Kennedy, Mrs. Katalin
Ottawa, Ont.

L

Laing, Mrs. Robert
Staffa, Ont.

Lavis, Mrs. Harry
Lucknow, Ont.

Leask, Margaret
Uxbridge, Ont.

M

MacLean, Mrs. Joanne,
Dunvegan, Ont.

Martin, Mrs. Louisa
Dorchester, Ont.

Morrison, Gertrude
Caledonia, Ont.

Mc

McCallum, Edith
Vancouver, B.C.

McTavish, Mrs. Robert
Gadshill, Ont.

N

Nicholls, Gilberta
Bolsover, Ont.

Nicholson, Mrs. Garner
Belgrave, Ont.

P

Palmer, Catherine
Westport, Ont.

Purcell, Alice
Cobden, Ont.

Q

Quarrie, Mrs. Ruth
Guelph, Ont.

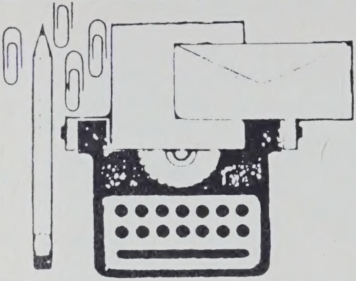
V

Van der meer, Mrs. Ray
Almonte, Ont.

W

Watson, Mrs. Joanne
Calgary, Alta.

Our readers write:



Dear June:

Thank you for the complimentary copy of the February 1989 Glad Tidings which contains my article on "Mission in the Context of Relationship". However, there is a misprint which I would like to correct as it implies the totally opposite meaning than was originally intended. On page 7 it reads "The Church *has a committee* to decide which of these refugees should receive help; churches didn't get together and 'decide' to sponsor a refugee family - the refugees came to Malawi and Malawians responded with care." This sentence should read: "The Church *had no screening committee* to decide which of these refugees should receive help..." and so on.

This is what I wrote in the original article, the point being that we (the church) in Canada, have the 'luxury' to decide whether or not we want to become involved or how we want to be involved with the refugee situation in our country and that seems to be the priority we place in front of us before we become involved. Whereas, the church in Malawi as I see it, sees the refugee situation here and responds to it - without making the basis for this response a matter of deciding whether or not to become involved, i.e. the question for us in Canada is "should we or should we not get involved". The question for the church in Malawi is "*How* should we get involved." Being involved is already a given. How I wish our churches in Canada would have this understanding of being involved with suffering in the global context if not by virtue of the fact that we share this global village with human beings other than our brothers and sisters in our own country, than by virtue of the fact that we are most definitely knit together with those who suffer within the body of Christ and it is the suffering that Christ lived on our behalf that is the substance that binds us together.

Just one other point about one of the pictures. The picture that indicates Saindi Chiphangwi is not him but I'm not sure who it is.

Keep up the good work and all the best to you and your staff in '89.

Clara Henderson

Apologies to Clara for the error in her article. In the typing and proofreading process some words were left out. As to the photograph, that remains a mystery. It was loaned to us and labelled with Mr. Chiphangwi's name. We regret these unfortunate mistakes. The Editor

It was a real shock to read in the March Glad Tidings on page 12 under "Prayer and the Christian Life" that the term " 'Father' has been removed from general usage by our Church".

As an Explorer leader in our church I noticed that the term was removed from the United Church many years ago. Look at where the U.C. is today. Are we headed in the same direction?

Jean Dickson

Dear Mrs. Stevenson:

It was good to see an article by Edward Mason on "Prayer and the Christian Life" in the March issue of

Glad Tidings. His references to Andrew Murray, a fine devotional writer and pastor, are sincerely appreciated. The editorial comment preceding that article, however, cannot go without a comment of my own. It is alleged that "the term 'Father' as related to God basically has been removed from general usage by our Church." Since when? No objective consideration of the Church Doctrine report in the 1988 Acts & Proceedings of General Assembly (pp. 256-261) can ever support that allegation.

A careful reading of that report and its recommendations, as well as a careful study of the scriptural passages cited, should provide a useful basis for further discussion.

Sincerely,
Mariano Di Gangi

Oops, we Goofed Again!

I am grateful for the many letters and phone calls received about the italicized statement at the beginning of Mr. Mason's article "Prayer and the Christian Life" on page 12 of the March 1989 Glad Tidings. The aforementioned statement of the 114th General Assembly makes the current position of the Church very clear and I would commend it to the reading of anyone concerned about this issue.

It was not the intention of the author or myself to imply that the word Father had *been removed* from general use in our Church rather that our Church *encourages the use of more inclusive language* i.e. "...a wider spectrum of images...;" "an increased use of non-gender specific biblical images in the language of worship"...; and "a diminished use of masculine pronouns with reference to God...." A.&P. p.261.

The preface was indeed incorrectly worded and we apologize sincerely for upsetting so many people. The Editor

WMS (WD) STAFF OPENING

Area Educational Consultant required for work in Mission and Christian Education in the Synod/Synodical of Manitoba & Northwestwen Ontario. Job Description available on request. Applications will be received by the Executive Secretary, WMS(WD), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

In Remembrance

Mrs. Olive Stephens,
St. Andrew's, Bolsover, Ont.

Miss Verda Crozier,
Mrs. Margaret Hamilton,
Central, Brantford, Ont.

Mrs. Jean Venables,
St. Giles, Calgary, Alta.

Mrs. Marguerite Davies,
Ft. St. John, B.C.

Mrs. Lillie J. Barnaby,
Mrs. Myrtle Smillie,
St. Andrew's, Guelph, Ont.

Mrs. Ida Rose Casement
Redford,
St. Andrew's, Hanover, Ont.

Mrs. Harry (Bess) Loghrin,
Knox, Harrington, Ont.

Mrs. Margaret Bell,
Margaret Rodger Memorial,
Lachute, Que.
(wife of Rev. Ritchie Bell)

Mrs. Mabel Hickson,
St. George's, London, Ont.

Mrs. Beatrice McCaig,
Duff's, Puslinch, Ont.

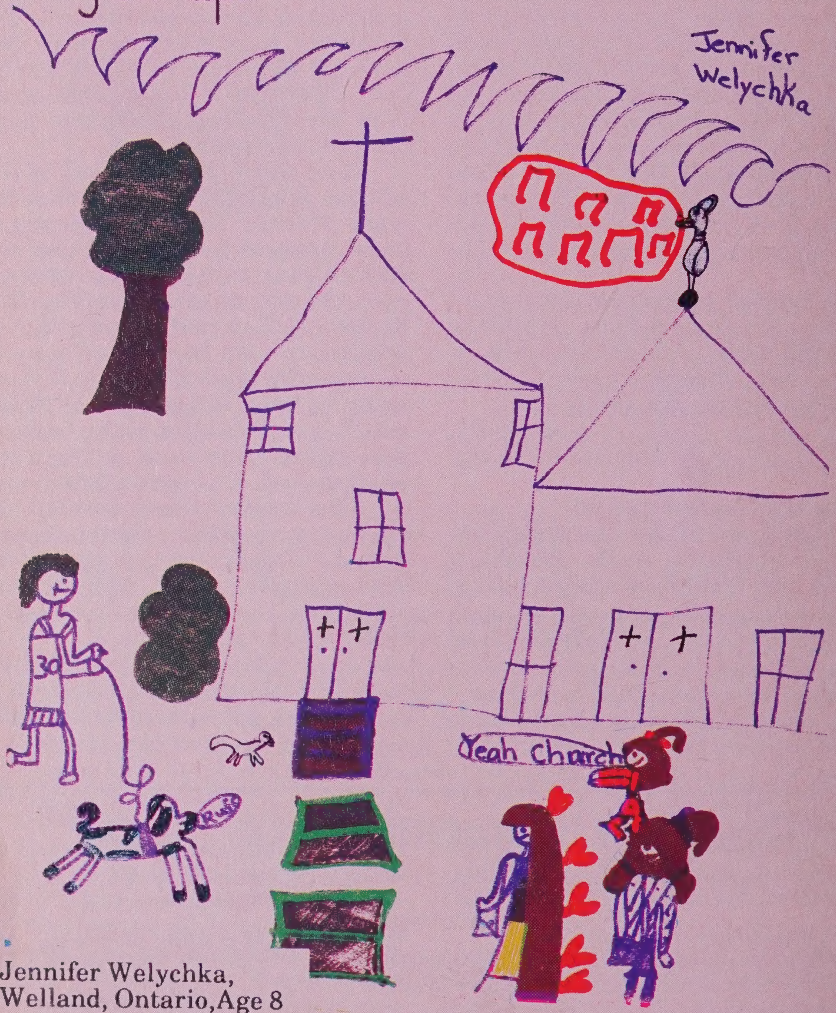
Mrs. Martha McCiver,
Knox, Ripley, Ontario

Miss Edith Sutherland,
Fairview, Vancouver, B.C.

Mrs. W. Gordon MacLean,
First, Winnipeg, Man.

Correction: Mrs. Evelyn S. *Fenwick* (not Fenwide), Glenview, Toronto, Ontario as reported in March Glad Tidings.

What my church will be like when I grow up.


Jennifer Welychka
30
Rus
Yeah Church

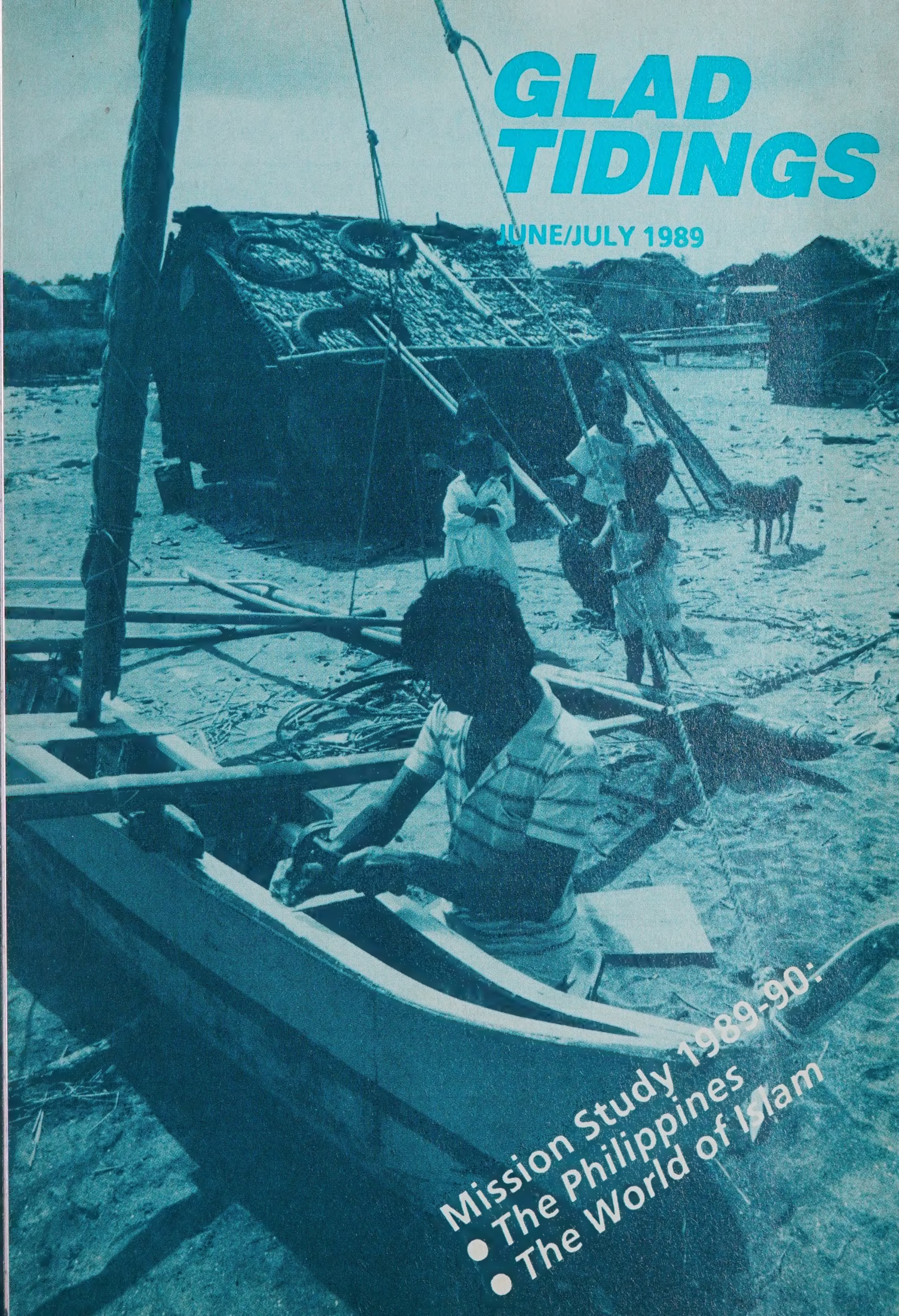
Jennifer Welychka,
Welland, Ontario, Age 8

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

JUNE/JULY 1989



Mission Study 1989-90:
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- The World of Islam

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CREDITS
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Peter Williams

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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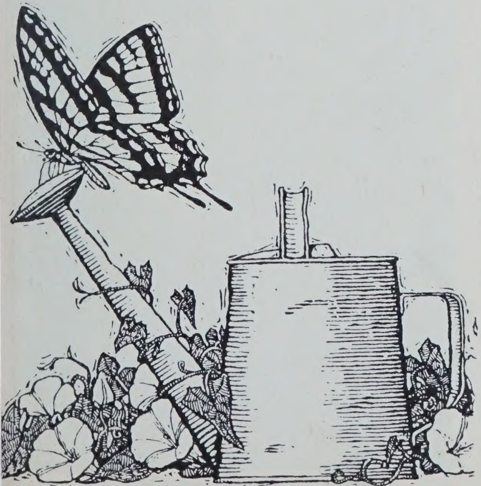
The Quiet Things of God

by Elizabeth Nelson

These days are hectic, hurried, harassed, heedless, and yes - I'll say it - *hellish*! At times. I left out one other adjective beginning with *h* and that is holy. With all the bedlam, the screeching of transistors everywhere, the T.V. turned up high to drown out the record player or what have you - my head throbs and my soul simply *longs* for a quiet place of retreat.

There are many quiet places where one can regain their equilibrium and peace. Many of these are right at home, if one has the perception to see them. I find balm and serenity among my flower beds. The bright reds speak of the Holy Spirit, cheering and reminding the beholder. The golds and yellows are symbolic of the riches and treasures of my dear Lord, while the masses of pinks and coral, orange and mauve, speak of the unlimited and varied gifts given us by our creator God. Each flower is a masterpiece, a superb creation of wonder and colour, that could only be conceived by a heavenly Artist.



The rocks I have hand picked for their peculiar beauty and scattered at random throughout feel solid and ageless, formed thousands of years ago. They will remain after the newest song has blared out for the last time and the last revealing article is written about the changing morality. I'm sick of it all - that is - until I find my peace among the quiet things of God. But wait - there is a humming bird - beautiful thing - and it has found my bed of nasturtiums!

Musings of a Mem'sahib

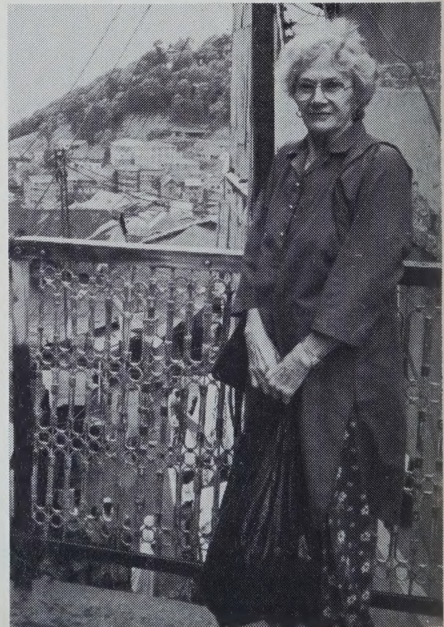
A Canadian Woman Describes Her Experiences Living in a Muslim Culture

by Jean Crabbe

When this Presbyterian WMS member is asked, "What is it like to live in a Muslim culture?" I experience a moment of near panic, knowing that it will be almost impossible to articulate what is so related to the senses. Then too, there is such a broad spectrum of cultures within Islam determined by whether one is living in a Sunni or Shi'ite society. For a foreign female it is infinitely more comfortable to live in a Sunni society--such as Bangladesh and Pakistan--rather than the more fundamentalist Shi'ite society such as Iran and the Middle East. Therefore, this mem'sahib considers herself extremely fortunate to have lived in both Bangladesh and Pakistan--both very much Muslim countries but not difficult for a foreign female to get about in relative freedom and live a more-or-less normal life.

'Mem'sahib', loosely translated, means wife of the white man and goes back to the days of British rule in the Sub-continent. It can be a term of respect, but when used in the sense of "she's a proper mem'sahib!", it takes on an imperious and uncomplimentary meaning. If one is a young woman, pretty of face and figure, then life in a muslim culture means trying to downplay both face and figure as much as possible when out in public. You will most likely never be touched, but must become immune to stares or else stay indoors. This is one culture where it is a definite asset to be a gray-haired, no-longer-voluptuous grandmother. You are still stared at but with a definite difference.

Almost immediately upon arrival in a Muslim culture, one is aware of one of the five pillars of Islam: the call to prayer. The first of five calls of the day wakens you before dawn "when a black thread is indistinguishable from a white" and the muezzin in the neighbourhood mosque chants the appropriate passage from the Quran aided by loudspeakers designed to wake the most tardy. This call is picked up by other muezzins in other neighbourhood



Jean Crabbe in Murnee Pakistan

mosques throughout the city -- no quarter spared -- and your day has begun. The only defence against beginning each day as a real grump who hates the whole world is to stop fighting it and obey the admonition to pray -- you will never have a quieter, more solitary time to talk to God. The final call of the day is just at sunset and there is something infinitely calming to the senses to hear the Arabic for "There is one God, and Allah is His name, God is great" being chanted from first one direction then another until the air is ringing with praise to God.

One then begins to see as well as hear and discover the many mosques varying from magnificently-domed and minaretted national monuments to humble, adobe brick, single-roomed huts; but no matter the outward appearance, inside at prayer time the men and boys gather, shoulder to shoulder, to alternately stand, kneel or bow as custom and the maulvi directs. (There is no danger of falling asleep sitting in comfortable pews.) This close-knit 'brotherhood of Islam' is carried into daily life and, as a newcomer, one is rather surprised to witness the warm embrace with which men greet one another and the obvious pleasure they take in walking hand in hand or arms around each other. By contrast, it is extremely rare to see a young unmarried couple walking together, let alone bodily touching.

It is gradually accepting the fact that as a woman one is regarded as necessary but quite unimportant and one had better have a man at hand if any serious business is to be dealt with. Mostly, the attitude is one of politeness with a "why aren't you at home with the children where you belong?" undertone.

It's becoming aware that schools are segregated from age nine up, and if small boys have been educated in a mainly girls' school up to that age, they are then dispatched to a totally boys' school before they can besmirch the pure atmosphere. For the orthodox family, that may be the last opportunity for mixing the sexes, outside of family gatherings, until a suitable marriage is arranged. Whether rich or poor, educated or uneducated, this tradition of arranged marriages still holds -- the more liberal-minded parents allowing the young people to at least agree or disagree on the choice of their spouse. Surprisingly to us, most young people still favour having their mate chosen by older, objective family members whom they feel are much wiser than they. It is refreshing to live in a culture where age is a mark of honour and 85-year-old patriarchs may rule a huge extended family with a firm hand.

If one is living in an urban centre, there will be women visible on the street, some in purdah (veiled from head to toe), others in varying degrees of exposure of head, face and hands -- nothing more. In the rural areas, if a woman is seen at all, she (one assumes it is a she) is covered by the burka. I have to admit that while the women who observe purdah inspire a feeling of resentment and anger on my part, there definitely are those days when it would be very comforting to become invisible yet able to be out in public, but as age affects one's eyesight, as well as numerous other bodily functions, I'm sure it must become a real hazard to have one's field of vision restricted by a 2" x 3" rectangle of mesh and not be in danger of disappearing into the next open sewer or ditch. In many Muslim countries, the freedom of choice does not exist with regard to purdah and even though you are using makeup, wearing the latest and most modern styles, colours, fabrics, perfumes and expensive jewellery no man outside your own family will enjoy the finished product.

Christmas time in a Muslim culture means receiving many greeting cards, a few of which actually use the term 'Christmas' and an Advent Scripture verse. New Year's greetings are more favoured. In Pakistan, it just so happens that Mohammad Ali Jinnah, the 'Father of Pakistan', contrived to be born on December 25th -- which removes any necessity to fight for that day off. According to media coverage each year, Jinnah's birth seems to merit as much recognition and celebration as Jesus Christ. In an environment where the commercialism and hype of western Christmas is totally lacking, one experiences a special rediscovery and joy in the true meaning of the celebration.

There is the conscious and subconscious effort to become more familiar with the religion which plays such a very large part in the life of one's host country; and feeling grateful that one is regarded as 'people of the Book' which denotes a respect for, if not agreement with, the teachings of the other monotheistic religions -- Judaism and Christianity.

There are strong parallels between Islam, Judaism and Christianity, and the Quran (God's word as revealed to His prophet/messenger Muhammad) refers to Moses, Abraham, Isaac, Jacob, Job and the prophets of the Bible. However, the concept of God takes on very different meaning in Islam and Christianity. Islam teaches total Oneness of God. The concept of the Trinity (Father, Son, Holy Spirit - three in One, One in three) is interpreted as a "split deity" which is totally unacceptable. One makes an effort to study Islam under an unbigoted tutor and, in the process, finds one's own faith greatly enriched. It is so very easy to take Christianity for granted while living in a 'Christian country', but when one is set down in a country where 98% of the 120 million people are Muslim, with less than 1% Christian, then it requires either blind faith or some really deep soul searching. I prefer the latter -- my faith can withstand the deepest searching! Incidentally, November 1, 1990 marks the 20th anniversary of the Church of Pakistan. In 1970 the Methodist, Lutheran, Scottish Presbyterian and Anglican Churches came together to form a United Church.

Muslim women observing strict purdah

Islam teaches very sound principles for everyday living, but once a year Ramadan (another of the 5 pillars of Islam -- and the Islamic equivalent of Lent) is observed, which, in its original intent was no doubt spiritually uplifting, but observed in its present practice, appears superficial at best. No food, drink, cigarettes or sexual contact is allowed between sunrise and sunset for the month-long period of Ramadan (or Ramzan) -- which is intended to reinforce self discipline and piety. There are those who are exempt, such as the sick, the elderly, travellers, children, labourers, but social pressure becomes so strong that doctors despair at their patients' refusal to at least drink water, especially in the searing heat of the summer; and foremen are not surprised to witness the collapse of a labourer from dehydration. As a guest in a Muslim culture, it requires discretion in eating and/or drinking where one can be observed.

As to drinking (as in alcoholic) in a Muslim culture, one does it in the privacy of one's home with fellow infidels after going through the tedious and time-consuming system of applying for special permits to buy imported alcoholic products from bonded outlets. One never offers a Muslim alcohol unless that person has made it clear that he/she is 'not a good Muslim' in that regard. Most likely such a person has enjoyed a period of work or study abroad --thus 'corruption' has set in.

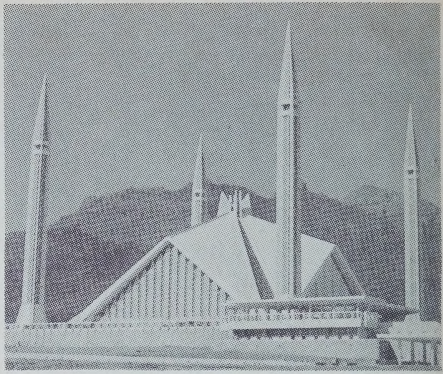
When one is in the company of Muslim women, one soon begins to recognize the mothers who have been blessed with sons and those who have daughters and are still trying for sons. Blessed is she who has one or two sons and can then relax and enjoy her daughters, knowing she has fulfilled her purpose in life. Aside from any other advantages or disadvantage, the marriage dowry is a formidable threat hanging over the parents, rich or poor, of daughters who must be as well matched as social position allows. A family can be indebted for years to supply a suitable dowry for a daughter. This dowry goes with her to her husband's home where, inevitably, the newly-wed couple begin married life. It is still not uncommon for the daughter-in-law to assume the status of an unpaid servant in her new home. To the objective (if somewhat confused) observer, this seems a contradiction to the Quran teachings about the equality of women.

If one lives in a Muslim society, one is prepared to exempt pork from one's diet -- in any shape, size or form -- except perhaps if you have a Christian friend who goes on a wild boar-hunting expedition and wants to share the spoils.

It also means - and this is in no way relevant to abstaining from pork - observing the Sabbath on Friday, which is the Muslim Holy Day and the beginning of the calendar week. Sunday becomes just another working day. However, one is grateful for the freedom to worship as one chooses and if it must be on a Friday rather than Sunday, then so be it. The Christian congregations are allowed to expand and even buy property on which to erect a 'pukka' church; but for the individual Muslim who chooses to convert to Christianity, there are pretty formidable economic and social problems, inside the family and outside. Since the family is such a strong force in the Muslim's life, a break away can be devastating.

One of the most agreeable aspects about living in a Muslim culture becomes evident on the first visit to a market or bazaar. Even when one is still adapting to new money -- new everything -- you find yourself relaxing in the security of knowing you will not be cheated. Oh sure, you will undoubtedly be slipped the odd squishy tomato, but your change will be exactly what it should be -- whether you recognize it at the time or not.

It has been said "One must be able to see the whole before peering into its parts", and so this mem'sahib will always be grateful for the opportunity to have seen, perhaps not the whole, but at least a small part of Muslim life, country, culture and religion, thereby gaining insight into her own walk with God. Someone else has said, "When our minds could not meet, our hearts were the common bond. When our speech was a mystery, it was solved by our eyes and arms."



The Largest and Elegant Shah Faisal Mosque in Islamabad, Pakistan

Certificate of Recognition 1988

Michelle Arbour, Clearwater, Ont.
John Emington, Puslinch, Ont.
Renae Fletcher, Lansdowne, Ont.
Janet Gibson, Town of Mount Royal, Que.
Janice Gunson, Puslinch, Ont.
Ian Johnson, Winchester, Ont.
Nancy Law, Puslinch, Ont.
Moira Martin, Puslinch, Ont.
Laura Martin, Puslinch, Ont.
Sara Jane McGuire, Merlin, Ont.
Cynthia Philip, Hamilton, Ont.
Elizabeth Shields, Toronto, Ont.
Erin Stevenson, Puslinch, Ont.
Marlene Toner, Palmerston, Ont.
Leslie Truesdell, Lansdowne, Ont.
Sheila Turner, Palmerston, Ont.

God is One...

The portrayal of Jesus in this article does not represent the portrayal of Jesus held by the author or by the WMS (WD). The main purpose of this article is to explore the Quranic image of Jesus in light of the 1989-90 Mission Study Theme on "Islam", and not primarily to explore the Christian view.

Jesus in the Quran

by Ray Appél

History shows us that Jesus has been portrayed in many ways - in plays, poems, poetry, movies, stories, musicals, and writings - since the dawn of Christianity. However, this article will only examine Jesus as found in the seventh century work: The Quran.

As we know from the uproar over "The Satanic Verses" (Salman Rhusdie) earlier this year and "The Last Temptation of Christ" (Nikos Kazantzakis) last year, we must tread carefully in certain circles of the three Abrahamic Faiths: Judaism, Christianity and Islam.

I apologize in advance as some Muslims reading this article may become offended. My approach to the Quran is one that does not treat the Quran as a Total, Revealed Word of God (whatever way we might interpret "revealed"). On the other hand, some Christians might be offended because this article will raise questions concerning an Abrahamic Faith (Islam) which speaks of a relationship to God (Allah), as we Christians speak of a relationship, and as the Jews also speak of a relationship to God. Because of the length of this article, I will use generalizations when speaking of what Muslims and/or Christians believe or do not believe.

Hence, I approach this "bridge" between Christians and the Muslims with some apprehension.

Building bridges involves risking, pain and time as the spans and archways are constructed, and the roadways come closer together. This article is designed for those who seek a better understanding about the Jesus presented in the Quran. Final interpretations of the Islamic portrait of Jesus are left to the reader.

What does the Quran say about Jesus? Is he a Prophet? Messiah? The son of the Virgin Mary? The Spirit of God? The answer is: all of the above. In every instance Jesus is elevated to a very high position in the Muslim's faith. Muhammad, one should note, is not an Islamic version of Jesus.

Muhammad, a fascinating character for anyone wishing to explore him, was said to be illiterate. He could not read nor write, and yet he relayed his revelations to scribes who meticulously copied them down. (The same process can be found in the New Testament in the Pauline letters when the hand of a scribe or secretary is evident. In Romans 16:22, Paul's personal secretary, Tertius, is mentioned as having copied down what Paul dictated to him.) The Quran (7th Century) was based on a series of revelations which lasted some 30 years. This in itself is called a miracle by Muslims: a man who was illiterate could actually be used by God to write the Quran. Some may see this miracle as the same kind of miracle we find in Jesus' birth: a woman who was a virgin could actually be used by God to give birth.

Muslims feel that the Quran was written before all time. Yet, for Christians it is difficult to look at the Quran without wondering to what extent it may have been influenced not only by the inner feelings, thoughts and emotions of Muhammad, but by the people (other Christians and Jews, etc.) that Muhammad met. Since part of the Quranic portrait of Jesus differs with ours and because there are some verses (below) which suggest that the Trinity consists of God the Father, the Son, and the Mother Mary, either we Christians say that, some of the Revelations to Muhammad are "incorrect" or we suggest that these difficult verses were influenced somewhat by the culture in ancient Arabia in which he lived.

The passages concerning Jesus have a vague similarity to the Jesus presented in the Gospels, leading to the assumption that Muhammad may have picked up the stories he heard from Christians and Jews and others on his travels without knowing the exact context within their place of origin. (One should remember that the New Testament at this time was not widely circulated because the printing press had not yet been invented.) However, even though some passages concerning Jesus in the Quran seem vague and out of place, there are some passages which parallel the events of Jesus' life. For example, compare Surah (chapter) 7:40 with Matthew 19:24:

> *"For them (hostile believers) the gates of heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye," (Quran, Surah 7: 40)*
>
> *"Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." (Matthew 19:24)*

What according to the Quran was the mission of Jesus? Numerous passages indicate that Jesus was sent to instruct the Israelites in the teachings of the Torah, to remind his listeners of the worship of only one God (see Surah 3:48, 49a). This Quranic mission of Jesus corresponds with the early Christian perception of Jesus as one who seeks out the "lost sheep" of Israel (i.e. the Jews of Jesus' day who were considered "outside" of the covenant: prostitutes, tax collectors, the poor etc.). The Jesus of the Gospels (and in a sense the Quran) wanted to bring the "lost sheep" of Israel back into the fold (the Covenant made at Sinai).

The Birth of Jesus

Jesus' mother Mary, is the only woman in the Quran who is mentioned by her proper name. Other women from the New Testament are mentioned but not named. The Quran, interestingly enough, mentions the name of Mary more times (34 times) than the New Testament does (19). I spoke with a Muslim a couple of weeks ago about the Virgin Birth and he had no difficulty with that concept. To a Muslim, the Virgin Birth does not make Jesus incarnate because the Muslim believes in the Oneness of God (Allah). It is God who performs the miracle of the Birth not Jesus or Mary. In essence, (to a Muslim), the miracle points to the power of God and to no one but God.

When the Quran speaks of Mary, it is often associated with a warning that no one is to worship Mary. At the time this was written, Muhammad may have been influenced by such things as Christian iconic art depicting Mary elevated to the height of "Mother of God". Incidentally, the Quran also warns against the worship of Jesus for the same reason given above. The trinity presented in the Quran consists of God, Jesus and Mary. In Surah 5:115, it reads:

> *"...When Allah saith: O Jesus, son of Mary! Didst thou say to mankind: Take me and my mother for two gods beside Allah?"*

(The answer is supposed to be "of course not!"). This confusion illustrates that to the person observing Christianity at the time of the 7th century, pictures, statues, and prayers to Jesus and Mary and God may have given rise the fear that these Christians were creating a polytheistic faith. The Quran continually warns that God is to remain One. (How does this challenge our dogmas of Jesus' equality with God, of the Trinity?)

The Death of Jesus

In Surah 4:156 in the Quran, one reads:

> *"And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger. They slew him nor crucified, but it appeared unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture..."*

How can one interpret this passage concerning Jesus and the crucifixion? There are three possible ways of looking at this passage. One way is to suggest that this verse means that Jesus was never crucified at all. If this view was taken, it would explain away the Christian meaning for the crucifixion. In other words, the crucifixion only appeared to have happened when in essence it did not occur at all.

The second would be to suggest that this verse means that it appeared to the onlookers as though it was the end of Jesus' message and his power. The onlookers did not know that Jesus' message would continue beyond his death! In other words, Jesus' message and purpose only appeared to be finished in the physical sense.

A third way would be to see the crucifixion in a way that suggests Jesus' fleshly body did not really die, for a divine substitute replaced the Jesus on the cross. The splitting of Jesus into two parts is known as "docetism". This early Church tendency (but not the norm), considered the humanity and sufferings of the "earthly Jesus" as apparent rather than real. But is this what the Quran is agreeing with or rejecting? For a fuller understanding of the meaning of the death of Jesus, one must examine the Quran in more detail than given here in order to begin to wrestle with questions such as: What is this passage saying about how some Christians interpret the crucifixion? What could it be saying (along with other passages) about the Christian interpretations of the nature of Jesus? Of God?

What, in closing, have we learned about the Quranic look into Jesus? As stated in the introduction, Jesus is seen as prophet, son of the virgin Mary, the Spirit of God, and the messiah. It was noted that to a Muslim, the Virgin Birth is very important (and believed) but that is seen as separate from the nature of Jesus (i.e. it does not make Jesus divine). Also, even though this was not examined in detail, to call Jesus a "messiah" is not to elevate him to the level of God. (This might mean that a "messiah" was never meant to be a god since God would use that person to point the way to God). Since the central dogma in Islam is the absolute unity of God, Jesus is seen as *very* important but Jesus would never overshadow God, for God is One.

Finally, not only is the Jesus of the Quran difficult for some Christians but the Quran itself is difficult. As one of the three Abrahamic Faiths, Christianity is in the "center" chronologically: Judaism → Christianity → Islam.

If we as Christians believe that we have a further revelation than the Jews, then how do we speak to a Muslim who firmly believes that his Scripture is a further revelation from the Scripture before (our New Testament)? A difficult point that a Muslim poses to the thinking Christian is: "The Jews say that the Mt. Sinai event does not need any superseding. Now you Christians say that the New Testament does not need any superseding. We Muslims feel that the Quran is also a Revelation from Allah (God) just as you feel your New Testament goes further

As one of the three Abrahamic Faiths, Christianity is in the "centre" chronologically:

JUDAISM
CHRISTIANITY
ISLAM

than the Hebrew Scriptures."

When we use the Mission Study that the Presbyterian Church has adopted this year, how can we deal with the questions raised above? As we try to build bridges of understanding through our Study, let us deliberately seek to do more reading, to look at the Quran, to meet some Muslims and to possibly take a local study group to a mosque. Building these kind of bridges is not always easy but it can be a great learning experience to help us grow in our own Christian faith.

Recommended Reading:

The Meaning of the Glorious Koran: An Explanatory Translation by Mohammed Marmaduke Pickthall. A Mentor Book from New American Library, N.Y. and Scarborough, Ont.

Muhammad: Prophet and Statesman by W. Montgomery Watt. Oxford University Press. London Oxford, New York.

Beyond the Mosque: Christians with Muslim Community by Phil Parshall. Baker Book House, Grand Rapids, Michigan.

My Brother Ishmael: A Biblical Course on Islam. Compiled by Anne Cooper. MARC (World Vision), Great Britain.

(See also Mission Study Resources on pp 18, 19.)

Ray Appél is a Graphic Artist and Resource person with Education for Mission, BWM. This article is a result of his research in a course entitled "Religious Prophets" at the University of Toronto. Ray has recently completed his B.A. in Religious Studies, U of T.

A Glimpse at Life in the Philippines...

Fishing village near Bacalod City, Negros.

Manilla, Smokey Mountain: more than 7000 families live upon this garbage dump which is the biggest in the world.

Credit: WCC Photos: Peter Williams

Exploitation in the Philippines

Last week those of us who had been in the Philippines to participate in the Asian Regional Consultation on Migration - Asian Problem returned to our home countries. In recent years, the Asian Church Women's Conference has been trying to speak out to the whole world about what is happening in the old, yet very young, developing Asian countries. It is simply appalling to see how many men come from the developed countries to seek the pleasure of sex in these young independent countries. Today, not only women but also girls and very young boys are being hooked by this flesh trade. Prostitution, naturally, is a two-way business. But before we judge too harshly the women and girls in this situation, we need to understand the reality of how this has occurred. Then we, and the churches as a whole, must do something to prevent this form of exploitation.

While working on ways to combat sex tourism and the flesh trade, we became aware of the migration problem. We are not concerned here with those privileged family members who go abroad to improve their future but our concern and focus is on the women who are at the bottom of the work force. Throughout history, women have been the poorest of the poor. They have been considered as weaker and less efficient than men. They have been regarded as the helper of men and as decorations in offices. Yet in times of war or whenever a national or family crisis has arisen, it has often been that the women have become the breadwinners and the life sustainers. Though in many cultures we find cases of fathers and husbands selling their children and wives for money, we do not hear of mothers selling their children for cash or economic gain.

To seriously discuss and tackle the migration issue, it was decided to hold an Asian Regional Consultation. The Church Women United of the Philippines graciously invited us to meet in their country. We did not realize what a superb venue this would be for our meeting until we gathered.

Organizing this consultation was not easy. As Asian women are primarily home-makers and seldom travel, many were hesitant to go to the Philippines where there have been recent coup attempts, small bomb blasts and news of potential danger. Then the meeting was held during the time of the Lunar New Year (February 16-20, 1988) which is widely celebrated in Asian countries. One doctor was unable to come as she was the only doctor on duty in her hospital on the holiday.

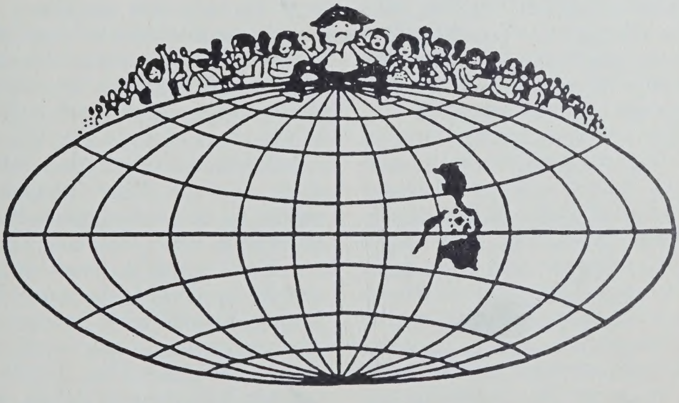
However, by holding the meeting over the holiday, those of us in attendance were able to identify with the migrational women workers who are far away from their home-land during national holidays. This gave the participants more insight into the problems of our topic. Eighteen of us also lived and shared in a dormitory situation and this gave us a chance to experience in a very small way how migrant women feel living in a lonely place with many strangers.

By meeting in the Philippines, we were able to see how a country that was one of the richest in Asia at the end of World War II has now become one of the poorest Asian countries. The policies of a one-man dictator have made this formerly rich nation into one where thousands of young women must go abroad to work as maids and domestic servants in more affluent countries as Singapore, Hong Kong or the Arabic nations. But even then, their wages in Singapore may be only the equivalent of US$125 to $150. An English dictionary now lists the word "Filipinas" as meaning "domestic servants in foreign countries." No one in the Philippines is happy with this situation. But the reality is that someone must make a living to support the family and this often appears as the best option. However in many cases, the young women find the working situation abroad is very poor and they become abused sexually, physically and mentally.

Another factor which made the Philippines an excellent location for our meeting was the leadership of the women. They were very capable. The women were able to speak English and to provide other resource persons from their country. International meetings require us to use English as the common language. Many of our Asian women leaders are handicapped in such situations since they are not confident in speaking English due to a lack of training and experience.

The third reason I felt it was good to hold the meeting in the Philippines was because we could see men and women working together. The National Council of Churches staff and the Executive Committee members of Church Women United were working hand in hand. I cannot easily see this type of cooperation in my own country. Lirio Victorino who served as one of the General Committee members was elected as the Vice Chair of NCC. This type of partnership between men and women is indeed desirable.

An excellent team of speakers spoke to the issues of Asia's suffering. As the reality of situations in the Philippines was shared, it brought pain to both the speakers



WHY ON EARTH ARE MILLIONS OF FILIPINOS AWAY FROM HOME?

and the listeners. At times, we just had to weep. We wondered what we could do to help in these deplorable situations. The fifth chapter of Lamentations describes this country, this people.

The situation in the Philippines is not unique. Each country in Asia reported their own sad stories of migration. Among them, we heard of:

- a high school principal in the Philippines who quit her job and went to Hong Kong to work as a maid so that she could send her children on to higher education;
- a mother who left her nine-month-old baby in the Philippines while she went to Hong Kong to work as a maid;
- foreign maids who were raped by the men of the houses where they worked in Hong Kong.

On my flight to the Philippines, I sat next to an attractive young lady. As we talked, I learned that she had worked in Hong Kong as a house maid for two years and was returning home as her contract had been terminated. One sister-in-law (her husband's brother's wife) was presently working as a maid in Singapore while another sister-in-law had been working as a house maid in Beirut. However she had been unable to adjust to the situation and had gone insane and so was sent back to her home. These family members were all from different villages. Their husbands, the three brothers, are farmers and they have many children. The money which the women earned working as maids in foreign countries was to pay for the primary education of the children and to cover the farming expenses. Without this extra income, it was difficult for the families to survive.

There are hundreds of stories of women and girls who go out from their homeland to earn more money for their families. We had come together to learn more about the problems of migration. Many of us had not been aware of the plight of these people. We were not there to condemn nor to judge. Through what we heard, we could better understand the suffering and pain of many people in broken family situations. We could see the world where many countries are sending women out to earn money.

This Consultation made us angry as well as sad. Why are there so many poor people in a world of plenty? Why can we not share? If only we could learn to share the earth's resources, people would not have to leave their families and loved ones and experience the pain of separation. Family unity, which has been so strong in Asia, is now shaky. When that foundation is weak, the entire society and nation suffers. On the other hand, when family relationships are sound, the society is healthy and the nation is strong.

In order to combat the problems of migration, we must learn to share and to help one another. Already Asian countries are poor since they have been exploited by the West. We are struggling for our survival. As women, we must be the keepers of the time in our age. We cannot be weak but we must plan for our children and for their futures. Let us continue to work together to combat the social ills in our countries.

God is not a noun but, "I am", which is a verb, because God sees, hears, knows and comes to rescue the oppressed, the suffering, the weak, the poor. (Ex. 3:7-8) Because we are followers of Jesus, we cannot rest peacefully and happily until these poor get treated as persons.

"God is working always" (John 5:17) and we too must work with God.

- E. Kim, Korea

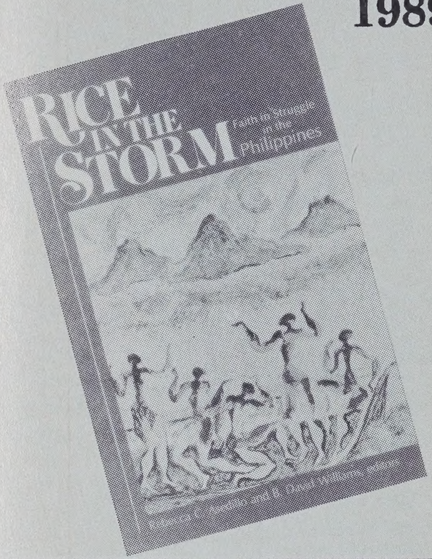
Churchwomen Visit Philippines

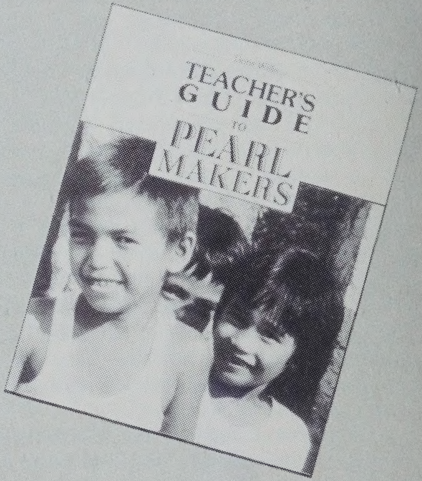
NEW YORK, NY, February 17, 1989 - Sixteen US churchwomen leaders from 15 states have just completed a two-week "Causeway" study tour of the Philippines - under the sponsorship of Church Women United. They returned January 31st from this travel experience with a shared commitment to speak out against US activities in the Philippines that result in the exploitation of women and children. They undertook the trip as part of CWU's five-year program emphasis, Assignment: Poverty of women and children - to eliminate the root causes of poverty of women and children.

Ada Maria Isasi-Diaz, Associate General Director of CWU and one of the study-tour leaders, summed up the experience, "The Causeway was a learning experience for all of the women, but for several it was a 'conversion' experience that radicalized their commitment to work for economic justice around the world...especially for women." As the US women met with and shared life experiences with their sisters in the Philippines, they experienced the struggle and sacrifice of women who must prostitute themselves and their children just to live. They talked with women who lived in the brothels surrounding the American military bases at Subic Bay and Clark and saw clearly the connection between US militarism and sexual exploitation of women. They visited squatter villages where thousands of families live in makeshift housing and deplorable conditions. Every person is aware of and affected by the Philippine debt crisis because 44% of their national budget goes to pay interest with little left to repay or provide services for the people. As CWU General Director Doris Anne Younger concluded, "Our experiences underscored a realization that the present structures of world economics are untenable. For CWU, we see this as the beginning of a process for changing of attitudes; for making the US 'community' aware of global connections; that what we do in this country and how we live directly affects the lives of people, particularly women, in the Philippines and the rest of the world." While there, a cheque was presented from CWU's Intercontinental Grants Fund to SOLWODI (Solidarity with Women in Distress) to support this Third World Movement Against Exploitation of Women in Quezon City.

Church Women United (CWU) is the national ecumenical Movement that brings approximately one-half million Protestant, Orthodox, Roman Catholic and other Christian women together into one community of prayer, advocacy and service. It represents a broad spectrum of religious tradition, race, age, economic status and ethnic background and functions through a national unit, 52 state units and 1750 local throughout the United States. Unified by a common faith in Christ, the women of CWU work for the elimination of poverty of women and children and issues of peace and justice.

Mission Study Resources
1989-90


RICE IN THE STORM
Faith in Struggle in the Philippines


TEACHER'S GUIDE TO PEARL MAKERS

The Philippines

Children's Packet includes:
"Pearl Makers" Basic Book
Teacher's Guide to *"Pearl Makers"*
Offering Project Information
Map 'n' Facts
"Music from the Philippines" (Tape).. **Packet: $25.00**

Youth Packet includes:
"The Sari-Sari Store" Basic Book
Map 'n' Facts
"Music from the Philippines" (Tape)
Offering Project
Plus Supplementary Resources.. **Packet: $18.00**

Adult Packet Includes:
"Rice in the Storm" Basic Book
"Acting in Faith" Study Guide
Plus Supplementary Resources.. **Packet: $13.00**

Sold Separately:

Map 'n' Facts	$5.45
"The Sari-Sari Store"	$5.45
"Music from the Philippines" (Tape)	$7.65

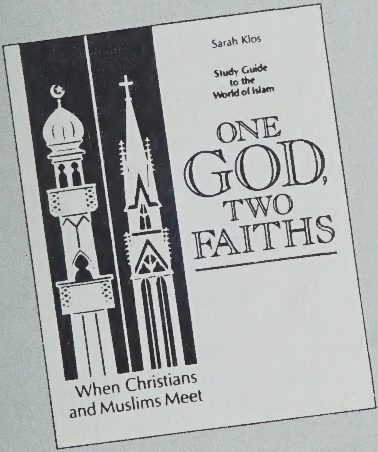
The World of Islam

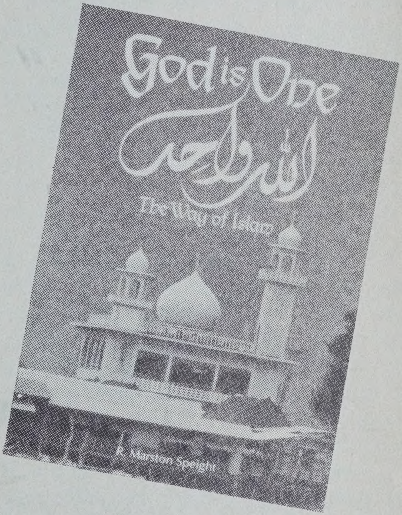
Adult Packet includes:

"God Is One" Basic Book
"One God, Two Faiths" Study Guide
Plus Supplementary Resources.. Packet: $13.00

Sold Separately:

"Neighbors.. $6.55


Sarah Klos
Study Guide to the World of Islam
ONE GOD, TWO FAITHS
When Christians and Muslims Meet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يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ

وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ٣٥

(*Quran 5:35.*)

Coming next month: **Jihad for God** *by Stuart Brown.*

(See this article for translation of Quran 5:35.)

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LIFE SPIRALS: THE FAITH JOURNEY *by Iris M. Ford. Welch Publishing House Company, Burlington, Ontario. 1988. Price $9.95.*

This dynamic, very readable book has as its subject matter Faith Development within the context of human development throughout the life span. In developing her own understanding of how faith grows, Iris Ford has used as her basis the theories of James Fowler, Daniel Levinson, Erik Erickson and others.

Life Spirals was inspired by a spiral lantern she saw at a friend's house. In the introduction to her book Iris states: "This spiral lantern drew my heart. It suggested to me that spirals could be an intriguing symbol for growth in faith with each representing part of life itself.

"Use of the spiral for growth suggests human growth is cyclic and on-going. Growth is dependent on the past, illuminates the present and points to the future. Spirals suggest that all of life's challenges keep repeating themselves at ever-deepening levels, calling a person to grow and expand. As a model for the faith journey, spirals suggest that faith is cyclic and ever-expanding, constantly calling a person to grow."

Using her spiral model Iris describes how faith grows and how her understanding of it relates to established theories. To illustrate the practical meaning of her spiral model Iris shares parts of her life-faith journey in a very forthright and moving manner. In her conversational style of writing she uses specific incidents in her life to help clarify for the reader the meaning of each stage within her faith spiral. So whether the reader is personally familiar with Iris or not, one is brought in to share many significant experiences in Iris' life. This part of the book can trigger memories and their meanings for the reader and help clarify where one is in one's own life-faith journey. Through learning new insights one can make some sense of one's own experiences and responses.

While Iris consistently refers to established faith and human developmental theories, she provides a more detailed outline of these theories at the end of her book.

In the Bibliography Iris includes very helpful one-line commentaries on each book. This helps the reader select the most helpful books to use in further study on the subject of faith development.

For a book with only 100 pages *Life Spirals: The Faith Journey* has a lot to offer a variety of readers.

Margaret Read

LILIES OF THE FIELD *by Wang Weifan. Translated and edited by Janice and Philip Wickeri. Price $3.95.*

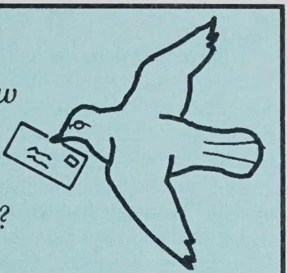
This attractive booklet contains selections which originally appeared in Tian Feng, the Chinese Christian Periodical, beginning in the early 1980's. In 1985, they were collected and published in Shanghai as a book of devotions.

Wang Weifan, a moving preacher and popular writer in China, teaches theology at Nanjing Seminary, preaches in churches and contributes to a variety of Chinese Christian publications. These beautifully worded and inspirational meditations have been selected and arranged by the translators, and beginning with the First Sunday in Advent, go through the seasons of the Christian year. This book could be used for one year of Sunday readings and reflection, for private devotions.

Also, with the wealth of material inside the book and the colourful front cover, this would make a very attractive and thoughtful gift.

Kass Whitefield

Do you have a new Local Glad Tidings Secretary?



If so, please let us know who it is by the end of July so that we can send our fall mailing (which goes out the end of August) to the proper source. Don't forget to include the name of the congregation and group number when corresponding. Thank you.

Circulation Department

75th Anniversary Commemoration

Westminster Women's Fellowship Group of Westminster Presbyterian Church, Chauvin, Alberta has purchased a full set of Wm. Barclay's, "Daily Study Bibles" - to commemorate the 75th Anniversary of the WMS (W.D.). These were placed in the church library and suitably inscribed.

Mrs. Emma McDonald of St. Andrew's, Aurora, Ont. died in January this year at the age of 100 years. Mrs. McDonald was President for some 25 years of the St. Andrew's Afternoon group until 1966 when the group was disbanded. She then attended the Evening Group.

It was an aunt of Mrs. McDonald's who walked over five miles to Aurora to organize the first Mission Society there in September 1885. That aunt's son was a missionary in China who was robbed and killed by bandits.

Thanks to Mrs. McDonald's daughter Leva Lawaska, also of St. Andrew's, Aurora for this interesting piece of history.

Celebrate
Youth

Working Together with Those Who Follow Helps!

Last month in the Glad Tidings you saw a few samples of artwork and writing done by children and youth across the WMS (WD). A complete booklet has been made up of their work and a copy of it will be given to all who attend the Anniversary celebrations in London, Ontario. I hope you will get to see a copy of it.

We gave an opportunity to the children and teenagers who are part of the church today, to share their visions of the church of the future. Many of them sent in what might be expected: pictures of traditional church buildings, poems, prose and, statements about the status quo being maintained. Some of what I saw and read made me do a little thinking, and worrying too, about the possibility that some of their dreams would become reality.

There were drawings which used the symbols of death and destruction that are a part of the video world in which young people spend so much time. There were some drawings which made one think of the church under siege, or attacking others because of what resembled laser guns and bombs and people shooting one another. There were pictures of churches with barred windows.

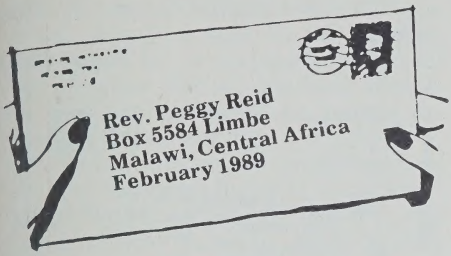
But there were also imaginative drawings of churches in outer space, and rockets aimed upward that carried a "choir, a minister and a few bibles to be distributed up there".

Some made provision for the hungry and the homeless on earth. In many of these imaginary churches there was a place where children would be accepted and loved so that they could feel free to shout "Hooray for the Church".

I look at the Presbyterian Church in Canada today and I find a lot of excuses being given for no children or teenage work. I look in the streets of large cities and small towns and rural communities and I see children and teenagers who need the church. I read my daily newspapers and see complaints against those children and teenagers. The solution to our problems some think, is to revise the Young Offenders act. I for one seriously doubt that revision of the law is the only answer.

We need to get our priorities as adults straight. We have to decide whether these kids, **our kids**, are really worth our taking time to share our lives, our love, our problems and our faith. We need to share with others young and old the opportunities for witnessing to an important mission field on our doorstep. Young people need to be challenged to think about the future in a positive way, to accept themselves as people of value and to see others in the same way. Most of all they need to hear from someone who knows from experience that God loves us all in spite of our shortcomings.

Dear friends,



The small plate passed to the woman in front of me
and I "peeped" over at it...
Brown coins worth one or two cents had been put carefully
on the plate, and the woman reverently added her share--
another brown coin.
This was the building fund for the new church, and when it
was all collected, the congregation had offered the equivalent of $2.50 --
hundreds of little brown coins...
all going towards building a church for them.

I was worshipping at Kachere prayer house, a misnomer really, as there is no "house." There is no structure at all in which to worship. We simply sat outdoors, 150 of us, and for two hours offered our worship to God. The people had walked to Kachere from two and three miles away, and as I looked up at the sky, and the dark clouds gathering, I wondered if I was the only one praying fervently for the rains to hold off until the people got home! But this day was a special day. They were starting their building fund, and there was great enthusiasm for the project. They were finally going to have a church structure! And when the service was over, $2.50 was on the plate. The church will be a long time being built.

Yet, that $2.50 represented a real sacrifice for most of the people there. Kachere is a "poor" village. It's located just off the main road and about one-hour walk from where I'm working at the Chigodi Women's Centre. When the sun goes down and the darkness comes, there are no lights shining at Kachere. There used to be electricity, but with rising costs, people can no longer afford it. There are no paraffin lamps, not even candles. They too are too expensive. Walking through Kachere at 7:00 p.m. is like walking into a cave.

That $2.50 which they contributed towards the building of their church represented for many of them, all that they had, and looking around at the congregation and the plate of brown coins, I remembered Jesus' words about the poor widow... "I tell you, this poor widow has put in more than all of them, for they all contributed out of their abundance, but she out of her poverty, put in all the living that she had."

But Kachere is not the only prayer house that worships outside. Many do. A prayer house, by the way, is any congregation of less than 200 members. It has no "session" or church government of its own. Rather, it is administered and served by a larger "sister" church, (which has more than 200 members).

Many churches are responsible for five and six such prayer houses, in addition to running their own church of perhaps 1,000 plus members. And ministers here are often responsible for three or four churches and all the affiliated prayer houses, (which at times is as many as 25)! Needless to say, the minister does not "keep up" with the pastoral visiting, nor does he do all the preaching! In fact, the minister might only get to a particular prayer house two or three times a year. So the preaching is done by the elders.

They also lead the baptismal classes, confirmation classes, teach Sunday School, do most of the visitation (along with Myano, the women's guild), and administer discipline within the church. In fact, the elders are the ones who see that the actual worship takes place. If the assigned preacher fails to show up for a Sunday service, one of the elders, without advance warning, will preach. There is no such thing as worship being cancelled.

The Central Church of Africa, Presbyterian (CCAP, our partner church in Malawi) is involved in outreach programs. Presently, they are sponsoring an agriculture program for youth, at the Centre where I am working. There are two of us who work full-time at the centre, and we were each assigned parts to teach in the course. I was relieved when I discovered I was *not* the one teaching care and slaughter of chickens and/or how to make a compost manure pile!

The CCAP is also involved with the refugee program in Malawi. With an influx of some 600,000 Mozambican refugees, due to the war in Mozambique, Malawi is hard pressed to deal with the extra demands on its food supplies and health facilities.

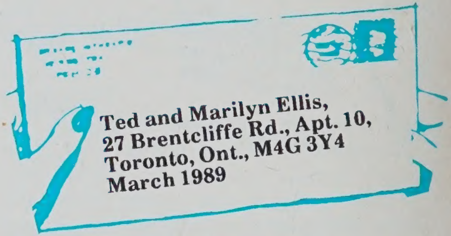
The rains have come, but unfortunately too late for some gardens...but some Malawians are already saying that 1989-90 will be "hungry" year. We will hope and pray that it is not.

As we move towards Lent, I am reminded that Easter Sunday *does* follow Good Friday, and though the problems might seem insurmountable, the resurrection of Christ is our hope.

And so I live in hope for God's Kingdom to come and justice to be done.

The blessings of Easter be with you all.

Peggy Reid



Ted and Marilyn Ellis,
27 Brentcliffe Rd., Apt. 10,
Toronto, Ont., M4G 3Y4
March 1989

We are having a good year in Canada. Robert and Stephanie are happy in their schools and are doing well academically. They have each found church homes where they attend Sunday School and they have joined in the winter activities associated with Pioneer Camp. Robert has a part-time job and is away today on a school ski trip, his first effort at down-hill. Marilyn and I have been welcomed warmly at St. John's Presbyterian Church in the N. E. corner of Metro Toronto.

One of the pleasant surprises of being in Toronto has been seeing family members when they have been in Toronto from Vancouver and Winnipeg. Another has been the warm welcome from members of the Cursillo "family".

Cursillo* is a renewal movement within the Presbyterian Church and some other denominations and the monthly gatherings are a time of joyful singing and supportive Christian fellowship. We appreciate the love, encouragement and friendships, and see Cursillo as visible evidence that the Church can be a loving, joyful, trusting family of faith, where we are accountable to God and to each other for our growth in faith and our witness to God's love for and involvement with all He has made. We also appreciate Cursillo as we see how those who participate are motivated and eager to use their gifts to serve in their own congregations. Marilyn was on the leadership team for a women's weekend last October and we are both thankful and excited to be on teams for weekends this Spring.

1. Please join us in thanking God for the very comfortable accommodation we have here in Toronto, the good schools and welcoming churches and Cursillo family.
2. Please pray for the General Assembly in Taiwan which meets right after Easter; for Dr. Kao as he retires as General Secretary; and for Principal Yang who will become the new General Secretary.
3. Thank God for the various renewal movements in the Presbyterian Church in Canada: The Renewal Fellowship, the Strategic Planning Process and Cursillo.
4. That God will renew his church in Taiwan, give his people a keen awareness of the threat of materialism and a deep desire to "do justly, love mercy and walk humbly with God".
5. For Dr. Chang, principal of the Tainan Theological College - for insight and courage to make sound administrative decisions, and for humility and harmony among faculty and students alike.
6. Please pray that we will have safety in travel and that our visits on deputation will encourage people in their Christian lives.
7. That God will continue to refresh us physically, emotionally and spiritually for our return to Taiwan.

With our love,
Ted and Marilyn Ellis

*For more information about Cursillo, contact Alex McCombie, BCL, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7

In The World - BWM News

TAIWAN

Elder **Ing-kei Hsieh**, new moderator of **Taipei Presbytery**, is the first layman ever elected to that position in the Presbyterian Church in Taiwan. The General Assembly regulation which limited election to office in its highest bodies to ordained clergy was changed in 1985 to permit lay persons to become candidates. Mr. Hsieh followed the traditional progression through the offices of Vice Recording Secretary, Recording Secretary and Vice Moderator, and was elected as moderator of the Presbytery for 1989.

CANADA

Four congregations formerly receiving grants from the Board of World Mission became self-supporting on January 1, 1989: **Montreal Korean** church, **Lakefield,** Ontario, and the Church Extension congregations in **Waterloo North and Brant Hills**, Ontario. Congratulations to these congregations, and prayer for their continued ministry and outreach.

MALAWI

Dr. **Sue Kober** at Livingstonia Hospital, reports that 1988 was a year of much progress for the hospital where she and obstetrical nurse, **Irma Schultz** are working. In November, for instance, 117 patients were admitted, compared to 57 in the previous November. Irma also reported that children five years and under attending the malnutrition clinic were reduced from 120 to 7. Hospital morale and finances are also much improved. Much credit goes to these two dedicated persons.

NEWS

PHILIPPINES: BASE COMMUNITIES TO COUNTER FUNDAMENTALISM

MANILA - IPS news agency reports many Roman Catholic bishops here 'plan to counter the growing influence of Christian fundamentalist groups' by encouraging formation of more 'Christian base communities'. In a pastoral letter last month, the bishops criticized 'fundamentalist errors', and noted church weaknesses the groups exploit - for example, 'the bigness of many of our parishes (which) prevents a personal knowledge and relationship of the priest with the majority of his people.' The bishops called for efforts to 'make our parishioners rise from their present anonymity.' [EPS]

PHILIPPINES: Evangelicals in Mindanao are successfully planting churches and maintaining a growing presence despite revel Muslim attacks and advances in the region, notes Philippine press. [NNI]

SUDAN: Muslims demanding that Islamic law be implemented on a federal level are stalling Sudan's efforts for peace and reconciliation of civil war factions. [NNI]

CANADA: CHURCH LEADERS ADVISE PRIME MINISTER ON CENTRAL AMERICA

TORONTO - In a letter (8 February) to Canadian Prime Minister Brian Mulroney, 10 Canadian church leaders urged him 'press the need for negotiated political solutions to regional conflicts' in Central America when he met US President George Bush in Ottawa (10 February). The 10 said Canadian 'leadership and initiative' for 'negotiated and political solutions are extraordinarily important at this critical moment.' The letter was signed by United, Anglican, Lutheran (ELCC), Roman Catholic, Reformed (PCC, CRC), and Quaker leaders, plus General Secretary Stuart Brown of the Canadian Council of Churches. [EPS]

USSR: CHURCH AND PERESTROIKA GROUP ANNOUNCES PLANS

MOSCOW - According to a report carried by the church news agency KNA, a new Church and Perestroika (CP) group has announced its intention to work for the right actively to spread Christianity in the Soviet Union. Among other things, CP is calling for the establishment of catechism groups, prayer circles, and research and study groups. CP says the Russian Orthodox hierarchy is insufficiently interested in evangelisation. [EPS]

ZIMBABWE: WOMEN'S ASSOCIATION FORMED

The Hatfield branch of the Presbyterian Women's Association was formed in mid-February this year in Harare, Zimbabwe, with 15 women dedicating themselves to the Lord's service.

Nearly 80 members of other PWA branches around Harare, the capital city of Zimbabwe, joined together in the service of worship and dedication.

A number of the Hatfield women are voluntary workers at the Hatfield Presbyterian Pre-school which caters to 60 children from 3-6 years.

Happy Pre-school, as it is known locally, received Z$5,500 from the Presbyterian World Service and Development in 1988 and is supported by the PWA branches throughout the Mashonaland province of Zimbabwe.

wms highlights

SYNODICAL NEWS

The Annual meeting of the **Alberta** Synodical of the Women's Missionary Society (WD) was held on March 16, 17 and 18, 1989 at Westmount Church in Edmonton, Alberta.

On the Friday, guest speaker, Grace Jess, President of Council gave a moving account, illustrated with slides, of her 1987 visit to the Middle East.

Saturday morning the delegates heard an excellent presentation of the work in Nepal from Craig and Maxine Taylor, who illustrated their talk with slides.

The new executive, with Anna Cunningham, President, was installed by Mrs. Jess.

PRESBYTERIAL NEWS

Saskatoon Presbyterial, for its 1989 Annual Meeting on March 11, chose as its theme "Faces of Poverty". The opening worship was conducted by the Rev. Terry Hastings, minister of Calvin-Goforth, where the meeting was held.

The forenoon's program featured an overview of the study "Keeping Covenant with the Poor" led by Dr. Georgina Bone. She chaired the afternoon panel too, when Terry Hastings spoke of the Saskatoon Food Bank and the increasing numbers coming to it; Dr. Stephen How told of Friendship Inn, an ecumenical service observing its 20th year, assisting mostly native people; Mrs. Dineke Kraay described the Saskatoon Schools' Feeding Program, developed because children are coming to school hungry.

Marjorie Robson conducted the Remembrance Service and the new president Marjorie Wiseman of Rosetown, and the other officers were installed by Marguerite Hyndman, incoming President of Saskatchewan Synodical.

The 74th Annual Meeting of **East Toronto** Presbyterial was held at Armour Heights Church, North York on February 18. The theme was "Kinds of Gifts". The opening worship was led by Marnie Forrest.

The morning's guest speaker was Myrtle Macdonald who described her work in Lahore, Pakistan.

The afternoon speaker Denise Hodgson shared her experiences of last summer in the Atlantic provinces with Youth in Mission.

A time of prayer for different aspects of our mission work was led by members of Presbyterial executive. Grace Jess, President of Council, gave the closing devotions and installed the new executive.

The **Brandon** Presbyterial was held in First Church on February 15 in a combined service with Presbytery. The Rev. D. Craig of Portage La Prairie took the service and presided over the joint service of Holy Communion.

Mrs. N. Turner, WMS President constituted the meeting with prayer and read a poem "Five Loaves".

Guest speaker was Gail Allen of Presbyterian World Service and Development who showed the video "Power and Partnership".

The In Memoriam and closing services were taken by Mrs. Turner and Mrs. Clark with Mrs. McDonald at the organ.

The 75th Annual Meeting of **West Toronto** Presbyterial was held February 25 in St. Andrew's Church, Islington.

Ruth McCombie introduced the morning speaker, Conrad Dutchin who has been appointed by the Federal Government to the new Immigration and Refugee Board.

The speaker for the afternoon was Major William Clarke, a Salvation Army officer who is also with the Christian Blind Mission in Stouffville, Ontario. He spoke on the woman Lydia of the bible.

Jean Grant presented Isabel Powrie with an Honorary Membership. The Rev. Lois Whitwell installed the new executive.

In keeping with the 75th Anniversary, "Go and Tell" was the theme of the **Ottawa** Presbyterial Annual Meeting at St. Andrew's Church, Ottawa, February 11.

Lorna van Mossel talked about her work among refugees as a Citizenship Court Judge and on the work of Presbyterian World Service and Development. Mary Ballantyne reported on her experience with "Sonburst 1988" and played excerpts from "Carry the Torch".

Elizabeth Kennedy, Synodical President, brought greetings. The officers were installed by Beth Anne Yando, AEC.

An anniversary cake festively decorated with the "Go and Tell" logo was made by Irene Nesbitt.

The 75th Annual Meeting of **Superior** Presbyterial was held February 18 in St. Andrew's Church, Thunder Bay with President Dorothy Finson presiding. The theme was "Come and Rejoice".

Group Reports were highlighted by brief histories of the groups by representatives in attendance.

The morning worship service was conducted by St. Andrew's WMS Auxiliary and the memorial service by the Evening Guild of First Church.

Guest speaker was Margaret Ford, President of Hamilton-London Synodical who reviewed the history of the WMS since its inception. A period of fun and relaxation followed with a sing-song and information game by means of musical balloons, and using information taken from the book "Women Who Witnessed". Mrs. Ford installed the officers.

The **Winnipeg** Presbyterial held their 75th Annual Meeting on February 18th at St. James Church. The theme was "Until They Are Free."

Guest speaker was Marni Miles, wife of the Moderator. She spoke of their trip to Africa last fall and showed slides.

The Rev. Beth McCutcheon, minister of St. James Church installed the newly elected officers for 1989.

The74th Annual meeting of **Prince Albert** Presbyterial was held recently in St. Paul's Church, Prince Albert.

The worship service was conducted by Myrna Franc and Sharon Phillip from the Christina Mills Presbyterian Women.

Agnes Hislop, retired missionary to India, now living in Saskatoon gave an outline of the study on South Africa for 1988.

Jean Cockburn, president, outlined the history of the WMS, focusing on Saskatchewan Synodical.

The guest speakers for the afternoon were Dr. Alan Keil and associates from Africa. Dr. Keil spent several years in Africa and is presently teaching dentistry at the National School of Dental Therapy.

Rev. Bruce Gourlay installed the new officers and gave the closing message.

President Norma Lyon presided at the **Kootenay** Presbyterial held February 18, 1989 at St. Stephen's Church, Creston, B.C. The theme was "The Strength to Serve".

An inspiring devotional was given by Shannon McNeil. Session representative, Joan Sorenson, read a history of the burning bush.

An Honorary Life Membership Certificate was presented to Joan Sorenson by Jean Robinson in memory of her late mother who was a charter member of St. Stephen's Auxiliary. Ruby Roebuck, Treasurer of the above group presented an Honorary Pin to Joan.

The Creston group presented a humourous skit. A Service of Thanks was conducted by Irene Jarrett. AEC Ivy Howard showed a filmstrip on South Africa.

Synodical President Margaret Walker installed the officers for 1989.

Pictured are Joan Sorenson receiving the Honorary Pin from Ruby Roebuck. Standing behind Ruby is Jean Robinson who presented the Honorary Life Membership Certificate.

The second Annual Meeting of the **South Saskatchewan** Presbyterial was held on March 31st and April 1st at First Church, Regina. Theme for the meeting was "Go and Tell".

Guest speaker for the evening was Jim McKenzie of the School of Journalism, University of Regina who gave his impressions of South Africa which he had visited.

A very meaningful Communion Service concluded the evening, conducted by the Rev. Rod Ferguson, minister of First Church, assisted by the Rev. Gwen Brown, Kipling.

A memorial service was conducted by Bev Maxwell, Regina. Gwen Brown then gave a presentation on a visit she made to Guyana and Venezuela. She showed many beautiful pictures and told how grateful the people in Guyana were for the work of the Presbyterian Church especially in the area of education.

Closing worship was conducted by Jean Crook, Moose Jaw and prepared by Jean's sister, Margaret Gillies, who was unable to attend due to poor health.

The Annual Meeting of **Kamloops** Presbyterial was held February 20th in St. Andrew's Church, Penticton, B.C. Synodical President Margaret Walker was present from Vancouver, also Ivy Howard, AEC.

Opening devotions were by Rev. Dr. Edward Bragg. The organization received with regret, the resignation of Lily McKechnie who has been historian for fifty years. Favourable reports from all points in the Presbyterial were heard.

The officers were installed by Mrs.Walker.

LOCAL NEWS EVENTS

It was to be a birthday bash and a birthday bash it was! Over 50 women filled **St. Andrew's** Church, **Oro Station**, Ontario on March 8th to celebrate in song, games and worship, the 75th anniversary of the WMS in Canada.

The afternoon was a birthday party with songs, games and prizes and laughter. It ended appropriately with a lovely service of worship conducted by St. Andrew's Church, Barrie, Ontario. Four candles were lit, marking four significant dates leading up to 1914 when the WMS (W.D.) became the umbrella organization for all previous mission societies.

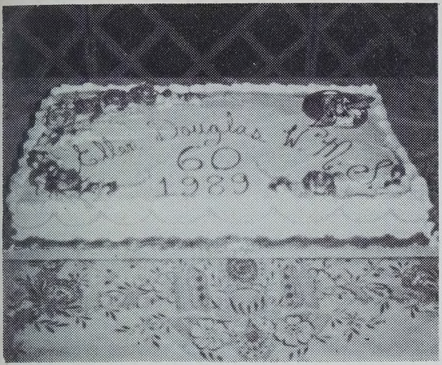
At the regular meeting of the **Goforth** Auxiliary WMS of **St. Andrew's Memorial** Church, **Port Credit**, Ontario on February 14th, three members were presented with Life Membership Certificates and pins: Anne Ballantyne, Mary Lindow and Minnie MacDougall.

The WMS of Fairview Church, **Vancouver**, held the World Day of Prayer Service for the area on March 3, and on March 11 and 12 joined in the celebration of the church's 90th anniversary. Red roses were presented to those who attended the church for 50 years or more. Recipients from the WMS were Isabel Bennett, Gladys Hepburn, Margaret Masson, Jessie Scaife (Associate) and Marjory Wakelin. Norma Cuthbertson received a rose for being connected with Fairview for almost 50 years. She is a graduate of the Vancouver Bible School and served in the offices of World Radio Missionary Fellowship and The Leprosy Mission Canada. Ruth Yeandle, retired deaconess, who served in the kindergarten of the Chinese Presbyterian Church, Vancouver gave reminiscences of the early days of Fairview, having been baptized in the original church.

At the regular meeting on April 6th Ruth Campbell was presented with a Life Membership Certificate and Pin as a memento on her leaving for Kelowna and in appreciation for her fine work as Co-secretary of Friendship and Service. The presentation was made by Edith McCallum, President, and Marjory Wakelin, Treasurer.

ANNIVERSARIES

The **Ellen Douglas Auxiliary** of St. John's Church, **Winnipeg**, celebrated their 60th Anniversary with a special worship service on February 20th.



Guest speaker was Marni Miles, wife of the Moderator. Mrs. Miles spoke about their recent trip to Africa and showed slides that they had taken. Dr. Miles spoke at the closing with a few thoughts about Africa.

Nancibelle Arnold, the President, was one of the original members of the Ellen Douglas Auxiliary.

Bolsover Presbyterian Church, Women of the Church celebrated the 100th Anniversary of their WMS and WOC on October 4, 1988.

Principal speaker was the Rev. Clifford Waite, M.Th., Rector of the Oakwood United Church of Canada, whose message related to all we have to be thankful for.

Eleanor McEachern played the organ and also accompanied Adriane Stewart, soloist.

Highlight of the evening was the reading of the history of our WMS and WOC by Gilberta Nicholls who has been a member for the past 55 years. Alfreda MacPherson presented an Honorary Life Membership to Mrs. Nicholls which had been beautifully decorated by Eleanor Grant.

The programme was co-ordinated by Mrs. Grant. Mrs. MacPherson, Allison Shipton and Mildred McNabb made all the name tags.

In Remembrance

Mrs. Mary (Molly) McIntosh,
Ailsa Craig, Ont.

Mrs. Emma McDonald,
St. Andrew's Aurora, Ont.

Mrs. Teresa Smidstra,
St. Andrew's,
Bowmanville, Ont.

Mrs. Suzanne Duncan,
St. Andrew's, Brampton, Ont.
(wife of Rev. Graeme Duncan)

Mrs. Gladys Fergusson,
Strathcona, Burlington, Ont.

Mrs. J. M. (Effie) MacLeod,
Gordon, Burnaby, B.C.

Mrs. Stella McNaughton,
St. John's, Cornwall, Ont.

Mrs. Stella N. King,
Knox, Dunnville, Ont.

Mrs. Gertrude Kaitting,
Knox, Goderich, Ont.

Miss Ethel Snell,
Westminster-St. Paul's,
Guelph, Ont.

Mrs. Thelma McCleary,
Knox, Guelph, Ont.

Mrs. Elizabeth Sherry,
Georgetown, Howick, Que.

Miss Leone Dumaw,
Elmwood Ave., London, Ont.

Mrs. Robt. (Cora) MacDonald,
Mrs. Phillip (Jean) Stewart
Lucknow, Ont.

Mrs. Ada Waldock,
St. Andrew's,
Molesworth, Ont.

Mrs. J. Burns,
Miss C. Low,
Mrs. C. White,
Maisonneuve St. Cuthberts,
Montreal, Que.

Mrs. Ivy Moore,
Knox, Palmerston, Ont.

Mrs. Alice Thomas,
Knox, Sooke, B.C.

Mrs. Elsie Dorine Boyce,
St. Andrew's, Stirling, Ont.

Mrs. Estelle Black,
Queen St. E., Toronto, Ont.

Miss M. McMillan,
Mrs. Barbara Urquhart,
Riverdale, Toronto, Ont.

Mrs. W. (May) Powell,
Kerrisdale, Vancouver, B.C.

Mrs. Jennie Dow,
Osgoode, Vernon, Ont.

Mrs. Reta Boyes,
Weston, Ont.

Miss Mary Margaret Love,
St. Andrew's, Windsor, Ont.

God Sings in Pleasure

"He will rejoice over you with singing" (Zeph.3:17 NIV)

God sings in pleasure
When His children
Seek His will with joy
Whose lives reflect His goodness and
His praise their tongues employ.

God sings in pleasure
When He hears them
Telling of His love,
When all their aspirations lie
In heavenly things above.

God sings in pleasure
When a wandr'er
Seeks His loving grace
To give salvation full and free
And courage for life's race.

God sings in pleasure.
May we ever
Bring this joy to Thee
And by our lives and words reveal
What Christ to us may be.

Kathleen Rowat

- May be sung to the tune Winchester Old, Hymn 99 in the Presbyterian Book of Praise

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

AUGUST/SEPTEMBER 1989

Volume 65 No. 7 **GLAD TIDINGS** Aug./Sept. 1989

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CREDITS: ***Cover photo- L. June Stevenson. Note - could someone please identify the banner? We have mislaid our notes.***

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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A Walk Down Memory Lane

by Katherine Allen

Whenever I walk along Mowat Street in Stayner, I pause by the side of the road and watch the creek meander through the field. Here, just before it reaches the rocks, the creek becomes calm and the branches of the trees and grass are beautifully reflected. As I stand there and listen to the water rippling over the rocks, I remember a time when my brothers and I used to play with friends in this field. The branches of the trees stretched out to touch the ground enabling us to climb them. We children, especially the boys, would try to see how deep the creek was and catch frogs. In some spots, the creek was very shallow and rocky.

Now when I look at this field, I imagine that someday this vast space full of old trees, wild flowers and tall grass will be filled with houses and new streets. And I wonder if the trees at least will be preserved for future generations to enjoy in the same way we once did.

Memories! They are something that we cherish and want to share with others. I always feel a sense of peace as I walk along the Blind Line (another name for Mowat Street) to where the road ends at Buckingham Sideroad. As I stand on the little bridge I wonder where this creek ends and reflect on the joy and peacefulness of nature. Thinking about how beautiful nature can be, makes me feel peaceful and inspired.

The creek reminds me of life. As the creek carves its way through the fields, calm one minute and then rippling busily over the rocky water bed, I think of how we struggle to grow and to live peacefully with others we meet on our own journey through life. Unlike the creek which simply meanders along, I dream of where my journey may lead me.

Jihad for God

Christians should be aware of the resassessment of jihad currently going on among Muslim religious thinkers.

by Stuart Brown

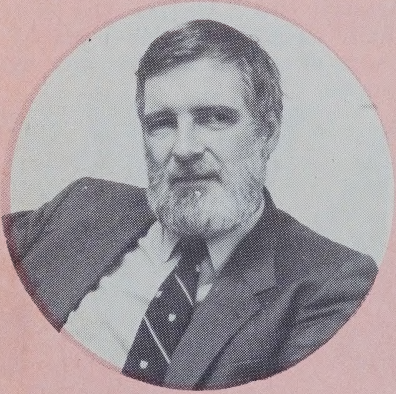


Photo: Bob Bettson, United Church Observer

Canadian Anglican Stuart Brown left his position as WCC secretary for Muslim-Christian relations at the end of October 1988 to become general secretary of the Canadian Council of Churches.

"O ye who believe! Be mindful of your duty to God and seek the way to come near Him and do jihad in His way until you succeed" (Quran 5:35).

Centuries of political rivalry in Europe, Africa and Asia have made Christians and other non-Muslims familiar with the word *jihad.*

Sometimes rendered "holy war", but more accurately translated as "effort" or "struggle", this term has often been linked with such notions as Islamic expansionism and forced conversion.

Thoughtful Christians would do well to reconsider the inherited prejudices surrounding connotations like these and try to become more knowledgeable about this important element of the Islamic faith and more understanding of the religious concerns of their Muslim neighbours.

The idea of physical combat in the cause of the Islamic faith was as prevalent among medieval Muslims as it was in the enemy camp. Jihad was seen as a collective obligation for the Islamic community, but governments, armies and Muslims living near the frontiers were supposed to act on the community's behalf.

It was believed a sign of piety to contribute to an extension of Muslim political control or to persuade individuals to join Islam - just as Christian monarchs from Constantine and Charlemagne to the Crusaders and the rulers of Renaissance Europe prided themselves on their military exploits and administrative edicts in the supposed service of the church.

Indeed, jihad was the only legitimate form of war in which Muslims could engage, although their mutually destructive rivalries soon induced the Islamic community to overlook this dictum.

In any case, most Muslims with any influence generally believed that this armed conflict with the unbelievers would remain a duty for the community until the whole world had accepted Islamic government.

The only points for debate among the classical Islamic scholars concerned the validity of treaties with non-Muslims and the question of observing certain sacred months.

In practice, the sacred months were largely irrelevant, but treaties were held to be fair contracts, even though they were doctrinally interpreted as temporary truces.

Military campaigns to impose a "purer" form of religion on nominal Muslims were frequent, especially in the African savanna. The best-known example is Uthman dan Fodio's jihad on Sokoto and what is now northern Nigeria.

But there was always a temptation for rulers to invoke this sentiment in a dynastic or political cause, even in alliance with non-Muslims, as in the Allied-sponsored Arab revolt against the Ottomans in World War I.

The notion of relentless combat survives today in some factions of the Lebanese conflict, certain elements of the national movement in Afghanistan and large segments of the new Iranian elite.

Nevertheless, there was always a vocal minority among Islamic legal scholars who insisted that armed struggle was legitimate only in defence of Islamic territory or on behalf of Muslims whose right to observe their faith was in jeopardy.

Another nuance of interpretation drew on the Quranic injunction against compulsion in religion and allowed for the political submission of certain types of non-Muslims (including Jews and Christians). Muslim governments would provide protection *(dhimmah)* for those who agreed to pay a special tax *(jizyah or kharaj)*.

Just as Christian theologians have sought fresh responses to the new environment of plurality and secularism in which many churches live, both jihad and dhimmah have undergone re-examination in recent years as Muslims have searched for new articulations of their faith in changing circumstances.

Among Muslims, the scholarly reflection which channels this development is *ijtihad* (a cognate of jihad indicating a special effort).

For centuries it was generally accepted that Muslims should follow the precedents set by the earliest Muslims. But in the last hundred years or so, there has been a growing tendency for Muslim scholars to return to the basic sources of their theology, principally the Quran and the sayings and practices of the Prophet Muhammed.

Our commitment to truth requires us to speak honestly about our neighbours.

This revival of *ijtihad* has given new import to another aspect of jihad, called *mujahadah*, or spiritual effort. Long current among both mystics and reformers, this inner striving has always been recognized by the religious jurists as the *greater* jihad, even when the "lesser", physical struggle seemed to have a more dominant position in public and official opinion.

Obviously, such a spiritual effort cannot be a primarily collective responsibility, so Muslims have been turning in increasing numbers to a personal examination of the relevant verses of the Quran in order to attune their own spirituality to the pattern imparted by the holy book.

There are some thirty references to jihad in the Quran. Some encourage resistance to parents or others who try to induce believers to abandon Islam. The context of many other exhortations to Muslims to strive "in the way of God" with "their wealth and their souls" could suggest both physical and spiritual effort.

Even the passages with a manifestly military character, like 9:41 ("Go forth, lightly or heavily armed...") are open to interpretations urging prayerful vigilance. None offers the explicit mandate for general conquest that the classical tradition so emphatically inferred.

Jihad should be for God and in God's truth (22:78). But believers engage in jihad for their own benefit. God has no intrinsic need for the services of the faithful, but will nevertheless reward their sincere endeavours (29:6).

Individuals do jihad in hopes of obtaining divine mercy (2:218), and God remembers worshippers who strive in earnest and are patient (3:142), recognizing those who have suffered deprivation in performing their jihad as "more worthy in the sight of God" (9:20). Such references to mercy, patience and suffering have clear applications in an inner quest for enhanced spirituality.

Besides redressing the original balance between the greater and lesser jihads, modern Muslims have also reassessed the objectives of the physical striving and so redefined the target populations or intended opponents.

We no longer hear of a general directive against all non-Muslims linked to an apocalyptic urge to extend Islamic government to the limits of the earth.

The Quran tells of jihad against unbelievers and hypocrites (e.g. 9:73), usually with reference to the opponents of the first Muslims. That struggle was to continue until these enemies were constrained to allow the Muslims to live according to their religion.

Because the Jews of Madinah proved both obstinate and untrustworthy, they had to be subdued and eventually expelled. Rulers who respected and protected the Muslims, however, were presumably exempt from hostility (as would seem to be confirmed by the case of the Ethiopians, who sheltered the early exiles from Makkah).

Now, as always, Muslims are enjoined to fulfill five basic obligations, the "pillars" of Islam: testimony, prayer, almsgiving, fasting in Ramadan and pilgrimage. To this list, jihad is often added as a sixth pillar; in any case, spiritual effort is understood as essential to proper observance of the five principles, so jihad is indeed a fundamental precept of contemporary Islam.

Whether or not a government is nominally Muslim is less important than its attitude regarding the proper observance of Islam, in terms of dietary and sanitary regulations as well as accessibility to appropriate places for prayers at the prescribed times. When authorities impede or prevent their exercise of Islam, Muslims have a duty to oppose them, by arms, by political activity or in their hearts, according to the circumstances.

Furthermore, because Islam enjoins justice, pious Muslims believe that they ought not only to defend their fellow-Muslims in distress but to espouse the cause of any in affliction and especially any who may suffer from an apparent misapplication of Islamic law. (An outstanding example of this advocacy was the late Mahmud Taha's intercession on behalf of the Christians under President Numeiri's September laws in Sudan.)

Muslims and Christians are often similarly confronted by the challenges of modernity. But in crafting their responses to comparable problems, theologians in the two communities have tended to act in isolation, retaining an increasingly obsolete and inaccurate image of their counterparts even as they extend discussions within their own circles to new insights and perspectives.

We can enrich our own spiritual understanding through sustained conversations with Muslims and other people of faith

The reassessment of jihad is but one example of the current trend among Muslim religious thinkers to re-examine the heritage of their faith in order to reinforce the permanent foundations and discern the possibilities of adaptation. To be sure, such scholars must contend with others who prefer a more simplistic attempt to maintain the tradition intact in a form which they consider to be pure and immutable.

There are two good reasons for Christians to be aware of these debates and sensitive to their effect: our commitment to truth requires us to speak honestly about our neighbours; and we can enrich our own spiritual understanding through sustained conversations with Muslims and other people of faith.

"As for those who do jihad for us, we surely guide them on our path and lo! God is with those who do good" (Quran 29:69).

- Reprinted with permission from "One World" October 1988.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ
وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ٣٥

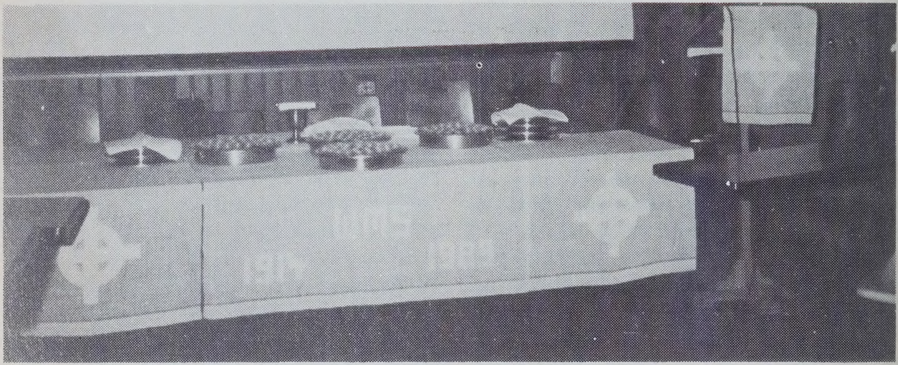
(Quran 5:35)

"O ye who believe! Be mindful of your duty to God and seek the way to come near Him and do jihad in His way until you succeed" (Quran 5:35).

"Come and See"
Council '89

May 24-26

The University of Western Ontario, London



- Communion linens from B.C.

Worship

Margaret Walker, Synodical President for British Columbia prepared the worship services based on the theme "Come and See". Margaret was assisted by Rose LaFortune, Joan Grainger and Arlene Duff. Mary Jack played the piano and Esther Powell led the singing prior to the sessions.

The concluding service of commitment and Holy Communion was conducted by the Rev. Sabrina Caldwell.

Enhancing the communion table was a beautiful set of communion linens, handwoven by Ernestine Allan of Vancouver, B.C. as a special gift to the WMS on behalf of B.C. Synodical. The set included three pieces and a pulpit fall with a Celtic cross design. On the larger piece is "WMS" and the dates 1914, 1989. The set was woven of 10 lea linen for the background, with design inlay of a double strand of 40/2 mercerized creamy white linen.

Ernestine's gift took 106¾ hours setting up two looms, weaving, hemming, washing and ironing. The set weighs 967.4 grams.

The Communion Linen was dedicated with prayer by Rev. Caldwell.

Special Anniversary Funds

It was reported that the following amounts have been received: Lahore Community Health Fund $9,733.93; Travel Fund $9,813.21; 75th Anniversary Book Fund $19,227.60.

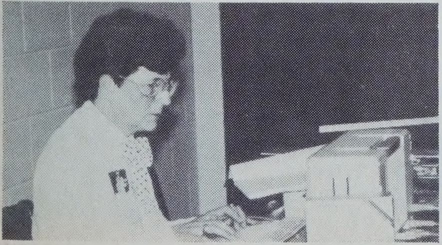
Business

Estimates: A total Estimate of $1,204,191 was approved. This includes - Mission Education $293,065, Area Educational Consultants $294,459, Administration $201,878 and Grants $414,789. The contribution to the Board of World Mission in 1991 is to be $400,000.

Children at the Lord's Table: It was agreed "that since the Consensus of the discussion groups was that WMS members need to be reminded of available resources and since the BCL has in preparation a new publication 'Welcome in the Family', available in June 1989, which discusses the topic and lists resources under the headings 'Children and Faith Development', 'Children and Worship', and 'Children and Communion', we recommend that the Children's and Teenage Working Group review this publication and/or prepare an article for the Glad Tidings on this matter."

Glad Tidings: Agreed "that the Editorial Working Group be encouraged to develop a written editorial policy for the Glad Tidings."

As well a motion was passed to the effect that "articles which may be of interest but which do not reflect the views of the WMS be prefaced by a note to this effect, at the discretion of the editor and/or Editorial Committee."



- Support staff Marian Lefeuvre keeps up with minutes.

Special Guests

Attending the Council and the Anniversary celebrations were several special guests. Present from the Atlantic Missionary Society was the president, Mrs. **Winnie Wilson**.

Four overseas visitors were brought to Canada by the Society to attend the Anniversary celebrations, the General Assembly and to do some deputation. On the first evening Eileen Parish chaired the session "Mission in Christ's Way". Eileen introduced the four women who then each chaired a group discussing the role of women in her country.

Mrs. **Susan Lee** came from Taiwan. Born the daughter of a Christian farm family in a rural community of Pingtung County in southern Taiwan, Susan was baptized as a child and made her confession of faith in Christ, becoming an adult member of the church when she was 21 years old.

Susan graduated from Min Chuan College, majoring in International Trade. In 1972 she married Dr. Li Tau-Hsiung, a Christian physician. They have two children - a son 17 years old and a daughter 15 years old. Susan's family attends the South Gate Presbyterian Church in Taipei, where she serves as an elder. This year she is the representative elder of session, with responsibility for attending the meetings of Presbytery and the General Assembly. She also serves as the Chairperson of the Youth Committee of the General Assembly and works as part-time Executive of Accounting for the magazine "This Month in Taiwan".

Susan's warm and friendly nature endeared her to all. She was accompanied by a translator Mrs. Keng Lan Chen.

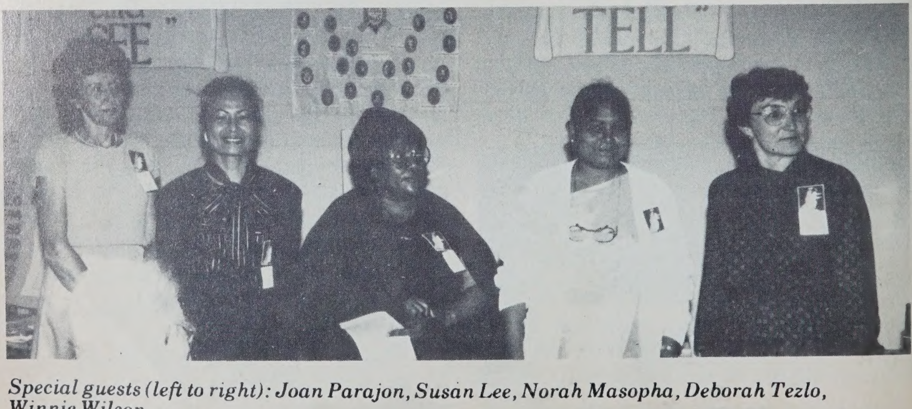
Joan Morgan Parajon brought her special gift of music from Nicaragua where she lives with her husband Gustavo, pastor of First Baptist Church of Managua. They have three children and one grandchild.

Joan was born in Oak Park, Illinois, USA and begun her musical training at the age of $3\frac{1}{2}$ years of age. After graduation from high school in Oak Park, she attended Denison University in Granville, Ohio, where she received a Bachelor of Music degree, majoring in voice and flute. It was there she met her husband, Gustavo Parajon, a Nicaraguan pre-med student. They were married after graduation and began medical school at Case-Western Reserve University in Cleveland, Ohio. They became members of the First Baptist Church there. Up until this time, she was Presbyterian! During their eight years in Cleveland, she sang with the Cleveland Orchestra Chorus under Robert Shaw and toured twice to Puerto Rico to sing in the Casals Festival under the direction of Pablo Casals. After graduation from medical school and the Harvard School of Public Health they returned to live in Nicaragua in 1968 as missionaries of the American Baptists.

Today, Joan is director of the Coro Parajon Dominguez of the First Baptist Church of Managua and after 16 years of working with the choir, has seen it grow to 37 members and sing throughout the country in churches and the National Theatre. She also tapes a 15-minute radio program daily for the church. She has sung as soprano soloist in many places, including with the National Orchestra. Gustavo is also President of CEPAD, an interdenominational development organization.

From the Republic of South Africa came Mrs. **Norah Masopha**. With her she brought samples of her sewing through which, along with baking and catering, she helps support her family.

Norah was born in Alberton, Transvaal, RSA, a town about 15 minutes south east of Johannesburg, in the heart of the industrial area which is the Witwatersrand. Her father was a Catechist in the Village Main Parish. Following her marriage to Rev. S. Masopha, Norah lived in Orlando, Soweto, and then moved to Klerksdorp Parish, where she lives with her family. She is the mother of three children: one girl, two boys.



Special guests (left to right): Joan Parajon, Susan Lee, Norah Masopha, Deborah Tezlo, Winnie Wilson.

Norah has been very involved over the years in women's work within the Church, and has been both President and Treasurer of the LEC/PECSA's Mothers Union. She is at present a regular member of its Executive Committee. She is actively involved in the Ecumenical Women's Fellowship of Klerksdorp. From June 10th, 1986 to September 17th, 1986 she and her family suffered the detention-without-trial of her husband, Reverend Masopha.

Dr. **Deborah Tezlo** has long had a connection with the Presbyterian Church in Canada. She was born in a village called Talawad, about 20 kilometres from Jobat where her parents were missionaries. The Rev. Tezlo Manglio and Methli Tezlo were brought up in Amkhut by Dr. and Mrs. John Buchanan and Bertha Robson as they were orphans. Deborah has seven sisters and three brothers, one a pastor, the rest teachers and nurses working in Christian institutions.

Mary Sherrick and Miss M. Williamson were Deborah's English teachers in the Canadian Presbyterian Mission School in Amkhut. Later in Jhansi at the Helen Macdonald Memorial School, Deborah became a Christian.

It was through the assistance of Mary Nichol and Ida White that Deborah was able to get a Canadian Presbyterian Mission scholarship. In 1985 she received her M.D. degree, and specializes in obstetrics and gynaecology. Deborah's quiet assurance and deep faith was an inspiration to all.

The first evening's session closed with worship in which the overseas guests participated. Joan Parajon played the flute and sang. Each of the visitors prayed in her own language in response to a statement on mission.

A Lively Story!

The new history book arrived just in time for Council and the Anniversary celebrations. Sales were brisk. The production of the book was assisted by a grant from the Canadian Anniversaries Program, Department of the Secretary of State of Canada.

- Jean Campbell of Winnipeg compiler of "A Lively Story".

Mission Study Resources

On the Thursday evening, May 25, the executive staff gave information on study materials available. Delegates divided into three groups. In the first room June Stevenson reported on materials for one of the 1989-90 Mission Study themes: The World of Islam. An interesting fact is that the video "A Tale of Two Mosques" is the story of the beginnings of Islam in Canada and was filmed in Edmonton.

Lois Powrie described materials which can be used in children's groups.

Barbara Woodruff spoke of resources available related to the Decade of Churches in Solidarity with Women and to the 1989-90 Mission Study theme: The Philippines.

Of Special Note

Congratulations were extended to Council Executive member **Rosemary Doran** who was to be ordained on Sunday, May 28.

It was announced on Thursday, May 25 that one of the delegates, **Hazell Davis**, was celebrating the 32nd Anniversary of her designation.

Eileen Parish presented a corsage to **Grace Jess** who is the retiring President. **Joan Sampson** was welcomed to the chair as new president of the Society.

A rose was presented to **Margaret Alexander** who retired from the Executive after six years - three of these as Treasurer.

- Kay Cowper presents rose to Margaret Alexander.

Anniversary Committee

Lois Klempa, Chairperson, reflected on the work and progress of the committee since its formation in October 1985. The hope that each WMS group, each presbyterial and each synodical would make their own plans to celebrate appears to have been realized by reports coming in. The entire church has also been involved in the celebrations.

Articles and information about the anniversary have been widely distributed through *Glad Tidings*, *The Record*, *Mission Update*, the BWM Calendar, and so on.

Souvenir items such as the balloons and bags have sold well.

Photo: W. N. Stevenson

- Joan Sampson elected President of WMS.

Historical Gavel Used

To keep the Council Meetings in order the President, Grace Jess used a gavel of Indian teak wood. This gavel was presented by Mrs. D. T. L. McKerroll, Chairman of the WMS in 1925 at the historic annual meeting following Church Union at which time the W.M.S. was reorganized.

It was sent for the use of the President of the WMS by Dr. Buchanan of India. The box containing this gift had been carried thirty miles through the jungle, by a Bhil runner. The gavel bore the inscription: "Presbyterian WMS, 1925. 'Go,' Matt. 28:19. 'Come,' Acts 16:9. Amkhut Bhils pray: Acts 1:8."

Council and Anniversary photographs by Katherine Allen, L. June Stevenson, and Nancy Rawlins.

"Go and Tell"

75th Anniversary

May 26-28, 1989

London, Ontario

75 ANNIVERSARY
1989
WMS
GO
AND
TELL
WATCH

-*Carrying an anniversary banner are Doreen Dath, left, and Lynda Reid, right.*

Keynote speaker, Mary Malone set the tone for the 75th Anniversary Celebrations in London, Ontario, May 26-28, 1989. With her Irish accent and her easy humour she brought an empowering and a liberating message to the men and women who gathered on the Friday evening.

She reminded us of the role of women in history, especially those around Jesus. Mary, the mother of Jesus was at the cross and at Pentecost. Based on the theory that the details in the written accounts of an event are likely the most accurate, Dr. Malone referred us to the Passion stories in the Gospel of Mark (Chapter 15) in which only the women are mentioned as being present at the cross. According to custom, she said, only women would handle the body of Jesus, preparing it for burial. In saying that if the women had not been there those stories would not have been written, Mary encouraged everyone to tell their own story remembering how important women were to Jesus and in his ministry.

Mary recounted examples of the gifts and strengths of women through the years: grandmothers who have handed on the faith; women in the church who saw the need for schools and hospitals; women who have learned what strength is all about by serving from a position of weakness.

In her Saturday morning address, Mary spoke of how persons are called to service. We are called individually, on the basis of faith, not because of what sex we happen to be. We are called to be ecclesial

-Worship leaders Peter and Dorothy Ruddell at closing service (left); music leaders Jackie Kelly and Faye McMillan (right).

(part of the church), not lone rangers. Those in the church who have been discriminated against or excluded, like women, are often the people who have set the agenda for change. We are called to go into the world, to be "global Christians". To do this we need to understand the experience of the majority of women i.e.in the third world, who have so little materially.

Worship services were led by the Rev. **Peter** and Mrs. **Dorothy Ruddell**. At the opening service we considered what the conference may mean to each person and how such a journey involves risk. On the Saturday we focussed on our own place in the life and work of the Church, being encouraged not to dwell on past achievements but press on to the goal.

The closing Service on the Sunday morning was a meaningful conclusion to the weekend. Overseas visitors and many others shared through readings and dispensing the elements. The pastoral warmth and openness of Peter and Dorothy was evident throughout the weekend.

From the very beginning the **musical gifts** of **Jacquelyn Kelly and Faye McMillan** of Peterborough Presbyterial uplifted the participants. New songs and old were sung enthusiastically.

Bible Study groups were small and intimate, exploring the women involved in Jesus' ministry and dealing especially with how Mary Magdalene was commissioned to "Go and Tell".

A variety of **workshops** were held on the Saturday: Journey of Faith with the Rev. Iris Ford; Preparing for Worship - the Revs. Drew and Diane Strickland; National Council of Women of Canada - Elizabeth Kennedy and Helen Caldwell; Ecumenical Decade with Lori Stewart; Mission Study: The Philippines and The Islam Religion - Barbara Woodruff and Donna Wilkinson; Mission Impossible, Unless... - Lois Powrie; Ministering with the Aged - Anja Oostenbrink; Youth in Mission - Joyce Hodgson; Sexuality and Spirituality: Journey Toward Wholeness - Raymond Hodgson; The Feminine Face of Poverty - Anne Gedcke; Stewardship of Creation - Kenneth Craigie; WMS: The Future - Helen (Scott) Sinclair; and Missionary Encounters - Eileen Parish.

Participants were treated to two very different **evening programmes**. Friday evening was full of laughter and nostalgia as a group

from Ottawa Presbyterial put on several skits and led the singing of old hymns. The Saturday evening was a multicultural extravaganza with displays from many countries, delegates dressed in native costume, and entertainment.

The walls of the various rooms were covered with beautiful **banners** lovingly created in many areas of the country. In one location "The River of Faith" ran around, a large pictorial **display**, covering all aspects of the life and work of Presbyterian women from 1864 to 1989.

Among the approximately 400 persons who came to celebrate were men and women, old and young. **Special guests** were the four overseas visitors described in the Council report (pages 9-11): **Joan Parajon**, Nicaragua, **Deborah Tezlo**, India, **Norah Masopha**, Republic of South Africa and **Susan Lee**, Taiwan. A guest from the Atlantic Missionary Society was the president **Winnie Wilson**. From Birdtail Reserve, Beulah, Manitoba, **Esther and Hazel Bear** joined in the celebrations, guest of East Toronto Presbyterial.

Thanks to Mark McCullough of Ilderton, Ontario audio tapes and a video of Mary Malone's addresses will be available soon.

A spirit of excitement was everywhere, of women celebrating their faith and their works, and looking forward to the next 75 years. Happy Anniversary WMS!

-Special guests from Birdtail Reserve Esther and Hazel Bear with Grace Jess (upper left); Lois Klempa, anniversary chairperson, recognized for her efforts by Druse Bryan (top right); Susan Lee , Taiwan and Murray Garvin visit international displays (bottom).

THANKSGIVING SERVICE

"We Give Thanks - by Giving!"

by Chris O'Reilly

Call to Worship: Psalm 105:1-3

Hymn: #563 We plough the fields and scatter

Leader: "We have so much to be thankful for!"
How often do we hear these words - or say them ourselves?
We *do* have many good reasons to be thankful.
But how is one 'thankful'? Where do we begin?
What is our attitude in the midst of our gratitude?
Perhaps this scripture will give us a place to start.

Scripture: Deuteronomy 6:6-18
(use three readers: v.6-9/v.10-14/v.15-18)

Response *(unison)*: We give thanks by giving. We give to God our praise, our love, and our lives. We commit ourselves to our God as our Creator, our Lord, and our Life. Thank You, Lord God!

Responsive Reading: #654, Book of Praise (Psalm 103)

Special Music *(optional)*

Leader: How do we express our thanks? Is it enough to be grateful that we have more than others? That attitude sounds like the Pharisee in this parable:

Scripture: Luke 18:9-14
(three parts: 'narrator', 'Pharisee', 'tax collector')

Response *(unison)*: Lord, we are not thankful that we are better than others or that we have more than most people in this world. We are thankful that we have enough to give, and so much to share. We give thanks, by giving!

Speaker/Message *(optional)*

Guidelines for the Service

- Please have as much participation as possible by members of your group/congregation.
- Allow time for reflection wherever appropriate for your gathering.
- Each scripture reading lends itself to three readers, and will add to the meaning of the passages. Use the version of scripture best understood by your group.
- The offering has two opportunities for giving:
  A. monetary gifts
  B. gifts of self - time, talents, which can be indicated by each person taking a moment to write a few words of what they can give of themselves out of their thankfulness.

Assure people that their privacy will be respected, and that this is between themselves and God. Provide small slips of paper and pens/pencils.

- The tune for hymn 572 may be unfamiliar to your group; a selection of other tunes can be found in the back of the Book of Praise.

Hymn: #572 Give thanks my soul for harvest

Leader: We have so much to give thanks for.
We have so much to give!
We can give money; we can also give ourselves, to God and to others.
Please take a moment to write down a few words that express your gift, to God and others, of yourself. Fold your paper, and place it on the offering plate.
Let us joyfully give our offerings to the Lord!

The Offerings are Received

Offertory Prayer *(unison)***:** O Lord who gives, we give now to You. Accept these gifts we bring - the money, and the gifts of ourselves. We thank You that we are able to give. Bless this offering, in the name of Jesus Christ. Amen.

Hymn: #570 For the fruits of His creation

Leader: Because I have been given much,
I, too, shall give;
Because of Thy great bounty Lord,
Each day I live
I shall divide my gifts from Thee
With every person that I see
Who has the need of help from me.(author unknown)

Leader: We give thanks by giving to God and to one another.

People: We go in Christ's name to give!

All: Amen!

- Chris O'Reilly is minister at Knox, Thedford and St. Andrew's, Watford in Ontario

In Memoriam

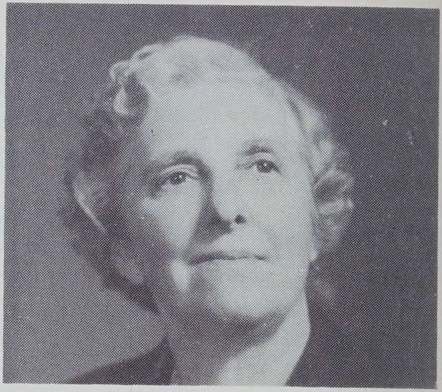
Irene Stringer

Irene Stringer, former member of the WMS staff, passed away April 16, 1989 in Kingston, Ontario. Miss Stringer served the WMS for 41 years before retiring in July 1967.

In 1926 she was appointed as a missionary teacher to the Helen Macdonald School in Jhansi, India. There she trained young women to recognize and use their abilities in the home or in the work place, and established the philosophy of education in the school. Irene Stringer was the first principal of the HMS.

In April 1949 Irene was appointed to Educational work on the Bhil Field, India where her work included being Principal and Manager of the Amkhut School.

Following her retirement Miss Stringer returned to her home in Ottawa, Ontario to be with her sister Florence who was a Senior Civil Servant. When her sister retired to Kingston, Ontario, Irene soon followed, remaining there even after Florence's death.


-Irene Stringer

Irene was a very quiet, unassuming person who always saw the job that needed to be done, and went ahead and did it. Typical of her dedication to the Lord's work is her easy acceptance of God's direction in her life. She laughingly recalled how when she applied to work with Native people in Canada, she found herself in India instead.

Irene is survived by her brother Floyd of Burlington.

Helen Fraser McTavish

It is with a sense of profound loss that members of the Women's Missionary Societies of Paris Presbyterian Church, Paris, Ontario announce the death on June 17th, 1989 at the Chedoke-McMaster Medical Centre, Hamilton of Miss Helen Fraser McTavish, a faithful member of both the Helen Young Missionary Society and of the WMS Afternoon Group. The former recognized Helen's contributions to the church and to the WMS by honouring her with a life membership.

For twenty-three years Miss McTavish worked for the Board of World Mission at the offices of The Presbyterian Church in Canada in Don Mills, Ontario. While serving in this capacity she developed an abiding interest in missionaries working in Canada and overseas. She was secretary to Dr. E. H. Johnson for many years.

In 1965 Helen left Toronto to accept the position of Medical Secretary at the Willett Hospital in her home-town of Paris. There her missionary zeal was displayed through her kindness, compassion and concern.

Even after retirement Helen continued to be active in church and community affairs. She was a member of several charitable and social organizations and she held offices in the WMS (WD) at local, Presbyterial and Synodical levels.

Funeral services were conducted in Paris on June 20th by the Rev. John Hilborn of Toronto and the Rev. Pietre Van Harten of Paris. Helen is survived by her twin sister Kathleen McTavish of Paris.

- Helen McTavish

Next Month: "In Memoriam": Mrs. Bertha Black.

Books

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

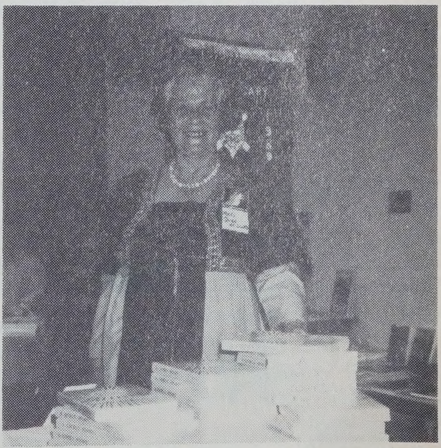
POSTAGE: First book -	$.50
Each additional book -	$.20

A LIVELY STORY: Historical Sketches of the Women's Missionary Society (Western Division), 1864-1989. Produced by the WMS(W.D.). Toronto, Ontario. 1989. **$10.00**

A Lively Story was off the press just in time for the WMS anniversary celebrations in London, Ontario May 26-28, celebrating 125 years since the formation of the first Presbyterian women's group in Montreal in 1864, and 75 years since the amalgamation of the three existing societies into one in 1914.

In its 320 pages are reflected 125 years of women's work in the Presbyterian Church in Canada. *A Lively Story* is not just a continuation of the last history book "Call and Response" produced in 1964 but a fresh look at the entire 125 years of service in our church.

A Lively Story lives up to its name. With enthusiasm and a sense of humour, the many tales are told.



- Mary Queen of Scots, in the person of Lottie Sutherland pays a visit to the Book table to advertise the history book "A Lively Story!"

From every Synodocal the stories of local history and service were lovingly compiled and edited by Jean G. Campbell of Winnipeg. Included in the many contributors were Mary Whale who wrote the *Overseas* chapter and June Stevenson who wrote the story of *Our Publications*.

This substantial book moves across our great country from the pioneer servants who helped to open up the west, to today's women active in towns and cities, studying, praying, and making mission happen through their financial contributions, and the gifts of their time and talents. The women who formed in 1864 to help meet the needs of French-speaking women and children had the same spirit of dedication as their sisters who went to the Klondike in 1889, who opened hospitals and schools on the prairies and, who today are meeting the challenging issues of our time.

The history of women's work in the Presbyterian Church in Canada is the story of proclaiming the gospel in Asia, the Caribbean, Africa, Taiwan (Formosa), India, China, Korea, Japan, Nigeria and Guyana. It is the story of men and women who brought, not only the gospel but medicine and education and who today work in many places under the difficult conditions of civil war and under non-Christian governments.

It is a story of people. If any name has been left out of this story, it is purely accidental. Details have been painstakingly researched (to the point of discovering errors in earlier historical material). To mention any of these would be an injustice. Those who are interested in the history of mission must read the story themselves and relive the exciting history.

Paddle a canoe across the Saskatchewan River with Lucy Baker, relive the invasion of Manchuria with Mildred Gehman, teach with Ted Siverns in Beirut and you will experience mission in the truest sense.

A Lively Story contains over sixty photographs dating back to the late 1800s and has a striking red, white and blue cover. The production was assisted by a grant from the Canadian Anniversaries Program, Department of the Secretary of State of Canada. Get your copy now.

L. June Stevenson

Memo to: All Readers
From: Jean Campbell
Re: "A Lively Story"

I was distressed to find that three names had been omitted from the final printing of "A Lively Story". The 25 year update, 1964-89, of the Calgary-MacLeod Presbyterial was written by Mollie Harback and Margaret Daniels. The same was done for the Edmonton-Peace River Presbyterial by Norma Proudfoot. These ladies did a first rate job, much appreciated by me as an aid to my task.

Whereas it was not possible to name absolutely everyone who helped with the history project, these two manuscripts were submitted in their entirety and I had anticipated that the names would be retained.

Apologies to those three ladies, and once again, heartfelt thanks to ALL who contributed!

PRICE CHANGE:
LILIES OF THE FIELD by Wang Weifan. Translated and edited by Janice and Philip Wickeri. Reviewed in the June/July 1989 Glad Tidings, this book is now $4.95 (not $3.95).

"Is there anyone home?"

"Is there anyone home?"
I cry out to heaven.
"You put me on hold, *again*!"
"Can you see me, at all?
Do you know me, down here?"
My eyes flood with tears, once again.

"Why Lord, does love always hurt?
Can anyone hear me, up there?"
My world's filled with heartache and pain.
"Dear Lord, I need answers,
I feel so lost, and alone."
"Where are you?"
"I am your child.
Please,
Help me."
My life is all messed up again.

My Saviour sadly smiles and whispers.
"Yes, my child I hear you.
I see your tears, feel your pain.
Stop yelling at heaven.
Your voice blocks me out.
I never left you.
I love You.
Believe and be still.
Hear my answers".

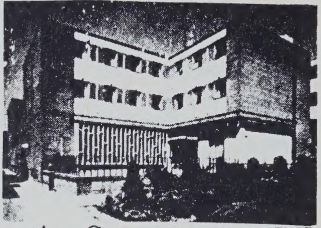
"You are my child and I love you.
I died on the cross for your sake.
You keep remembering sins I've forgiven.
My blood washed you clean at the cross.
Throw away all your sorrow and pain.
Live in *love* like I've shown you.
Be free and enjoy your new life."

"The lessons you're learning are painful, sometimes.
But well worth the price you must pay.
My *love will enfold you.*
Just kneel at the foot of the cross."

"You are my child and *I love you.*
I do have a plan for your life.
Follow me and listen, you never really were lost.
Take my hand and trust me.
I will never leave you.
I love you."

Loueisa Pierce.

Ewart College Graduation 1989



Marion Barclay, Education Consultant for the Presbytery of Calgary-MacLeod and a ten-year graduate of Ewart College, was the guest speaker at the Graduation Service held at Ewart on Tuesday, May 9, 1989. The title of the address was "Entrusted".

Miss Barclay shared with the graduates two images which nurture her in her vocation as an educator within the Church. There was the image of the starling caught in a stove-pipe flapping its wings noisily and crying for release. It was a five-year-old who summed everything up by saying, "There's something up there that can't find its way out and you are going to have to help it". The other image showed two men meeting on a road, a traveller who was reading and a passer-by Philip who joined him and explained the text. In the Church, people and the curriculum are given and the educator works and guides in different situations often feeling like a bird with heart beating and body trembling but held secure in the hands of God.

Worship was conducted by Lynda Reid, President of the Order of Diaconal Ministries and Area Educational Consultant for the Synod/Synodical of Toronto and Kingston. Special music was provided by the choir under the direction of Mrs. Kessler, B.F.A.

The Chairman of the Board, the Rev. Dr. R. Robinson of Westmount Presbyterian Church, London, Ontario presented a bouquet of red roses to Principal Irene Dickson who had received an honorary doctorate on May 4th at the Presbyterian Convocation held in Montreal.

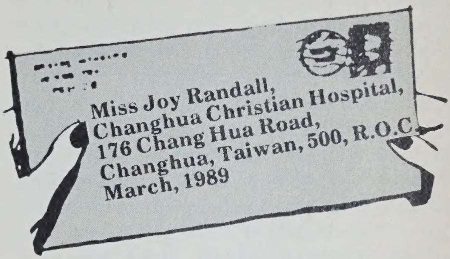
The faculty distributed diplomas and scholarships. The Rev. R. C. Mathewson, Ph.D., Professor of Religious Studies and Director of Continuing Education, presented diplomas, and the Rev. Helen Goggin, M.A., B.D., M.Ed., Associate Professor of Christian Education and the Dean, the Rev. R.F.G. Campbell, Ph.D., presented the awards.

Diplomas were presented to Debbie Laing, Springville, Nova Scotia; Nkechinyere Okorie, Imo State, Nigeria and Denise Zimmer, Winnipeg, Manitoba.

The following scholarships were awarded:

Alumnae Scholarship - Nkechinyere Okorie
Highest standing in each of the three undergraduate years - Grace Kim, Elliot Shin and Debbie Laing
Highest standing in graduate work - Sung Hee Kim
Biblical Studies - Grace Kim, Elliott Shin, Margaret Vanderzweerde, Nkechinyere Okorie
Christian Education - Grace Kim, Elliott Shin, Debbie Laing
Mission - Eiko Hosaka
Worship - The Knox Guelph - R. J. Berlis Award - Sung Hee Kim
Community Life - Debbie Laing
The Hughanna Ralston Memorial Scholarship - Denise Zimmer.

Dear friends,



We have just celebrated Chinese New Years - the Year of the Snake (or small Dragon). I spent Chinese New Year's Eve with Miss Kao's older sister's family so there were 10 adults and 6 children and it was a great time.

Chinese New Year's Day we had church and most families were there. It is always a most meaningful time and we see many friends who have moved away. The traffic is terrific so I did not go too far as it was wall-to-wall or car-to-car especially in the city.

The hospital continues to be busy and altho' we went down to 350 patients over Chinese New Years it returned immediately to nearly 100% occupancy so we have increased to full capacity of 660 and even additional 18-20 in the corridors. Out-patients has been very busy as well as our Emergency Dept. It seemed there were a lot of children ill and then with the changeable weather many colds/infections etc. Thus our challenge continues!

Our nursing dept. has similar problems to last year with our nursing shortage and hospital being so busy. Thus as of end of March we are short 50 nurses.... Administration does not feel we can cut back on beds - thus they are willing to pay nurses overtime, part-time and overloading.... We occasionally hire 1-2 new nurses but we won't be able to get many until July-August. Please continue to pray for this continual problem. Nursing Education standards and nursing shortage are the greatest cause so we will have many nurses leaving to study or prepare for the entrance exam.

Dr. Wu, our superintendent is a little better but will retire in June.... The future of medical care and more insured patients with less income from insurance payment is our concern and the future standard of care we may be required to give because of this. We need your prayers for these major concerns in these coming months.

Our church women's choir at our church is preparing special music so I am playing for them again. We just had the World Day of Prayer last Saturday and over 100 women from our Changhua area Presbyterian churches attended. It was a most helpful service and we had a second person speak on "the Rights of Christian Women in Society in Taiwan Today".

Dr. Sanford and I start our Y Bible Study Group for 10 weeks again. We had an interesting group the last time so we are looking forward of this time of sharing with others again.

Our church, Eng-Hok had a fire in the sanctuary the week before Christmas and everything was burned including the organ and the piano. Thus our congregation have been researching what is best for the future of our church. We had our Annual Meeting last Sunday and this was presented to the whole congregation and we decided to buy land around the church and rebuild. Our new minister arrived December 26 and will be inducted on April 9th which is also the 30th Anniversary of our church. Please pray for us, our new minister, his wife and the whole congregation that we can reach out to the many who still have not heard the Gospel of Jesus Christ.

I have also agreed to go two Saturdays a month to Ban Hong Church, just outside Changhua to help with an English class for children. They opened a new Centre to reach out to those in the community both young and old and have made a great witness in that area over the years.

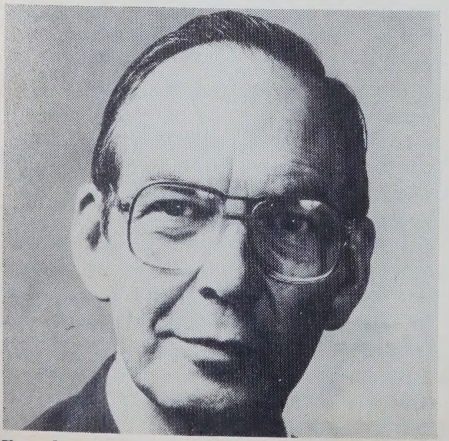
Thank you for your support and prayers for all these matters.

In His love,
Joy Randall

NEWS

NEW MODERATOR ELECTED

MONTREAL - The Rev. Dr. J.J. Harrold Morris, senior minister of Glenview Presbyterian Church, Toronto has been elected Moderator of the 115th General Assembly of The Presbyterian Church in Canada. The General Assembly opened with worship in the Church of St. Andrew and St. Paul, Montreal, Quebec, on Sunday, June 4, 1989, and moved to John Abbott College, Ste. Anne de Bellevue, for the remainder of the sessions.



Rev. Dr. J. J. Harrold Morris

AIDS CONFERENCE

MONTREAL - At a reception held Monday, June 5, the Canadian Council of Churches welcomed participants to the V International Conference on AIDS.

About 10,000 people from around the world gathered in Montreal June 4-9 for the conference. The CCC reception was held on June 5 at Christ Church (Anglican) Cathedral, Ste. Catherine and University.

People of faith from diverse cultures met during the reception to share experiences of the AIDS challenge in their lives and in their churches. A short statement was distributed and a vigil candle was lit during a brief ceremony. The candle remained lit for the duration of the conference.

"AIDS is forcing us to remember that our ministries must be for the whole person," the CCC stated. "We join with you in confronting the physical, spiritual and social sufferings brought on by this disease. While recognizing that issues, approaches and resources are different in different parts of the world, we must be united in our concern and outreach to individuals and nations living with AIDS. Our prayers and good wishes are with you."

The 115th General Assembly of The Presbyterian Church in Canada, meeting at the same time in Ste. Anne de Bellevue, sent a message of support and mutual concern to the Conference and held the Conference in its prayers.

SHANTI SOLOMON HONOURED

"I accept this honour not because I believe I deserve it, but as an honour to all the women of the churches in India. I believe it is a symbol of the fact that the churches are finally recognizing the contribution of women", said Shanti Solomon in her acceptance speech on receiving the Doctor of Divinity (Honoris Causa) conferred on her by Mr. Justice C.J.R. Paul, Chancellor of the Academy of Ecumenical Indian Theology and Church Administration, Madras.

On 28, November 1988, in a simple function held at the Gurukul College Auditorium in Madras, this daughter of the Indian Church, founder of the Fellowship of the Least Coin was honoured along with Rt. Rev. Dr. I. Jesudason, Bishop and former Moderator of the Church of South India, Bishop S.K. Parmar, Bishop of the Methodist Church and President of the National Council of Churches in India and Bp. Dr. J. H. Held, Moderator of the Central Committee of the World Council of Churches.

The citation given to Shanti describes her unstinting contribution to the Indian and world Church, particularly to women.

NESTLE BOYCOTT RENEWED

The Infant Feeding Action Coalition of Canada (INFACT Canada) has reinstated its boycott of Nestlé products aimed at changing marketing techniques for infant formula in Third-World countries. And this time it will include American Home Products, the company with the second largest share of the market.

INFACT, and the international coalition it belongs to, ended the seven-year boycott in 1984 after Nestlé agreed to abide by the marketing code of the World Health Organization.

The coalition says the Nestlé and American Home Products are still encouraging the improper use of their breast-milk substitutes.

In areas where safe drinking water and sanitary conditions are difficult to maintain, the use of formula can pose a serious health risk to babies. UNICEF says about 10 million babies a year suffer malnutrition that can be directly attributed to the improper and unsafe use of infant formula. A million of those infants die.

A partial listing of products to avoid is given below:

Nestlé:

Taster's Choice Instant Coffee; Carnation Coffee-Mate; Nescafé; Stouffer's Frozen Dinner; Nestlé's Quik; Nestlé and Rowntree candy bars;

AHP:

Anacin; Chef Boyardee; Easy Off Products; Pam Cooking Sprays; Woolite Products.

An information kit, with complete product lists, international WHO code violations, sample letters, Code monitoring and boycott button is available for $5.00 from: INFACT Canada, 10 Trinity Square, Toronto, Ontario M5G 1B1.

wms highlights

SYNODICAL NEWS

'Celebration - Go and Tell' was the theme of the **Toronto and Kingston** Synodical at Jubilee Church, Stayner on April 10 and 11.

A 'Musical Journey' of folk songs was presented in the evening by Bill Elliott of Vankoughnet. 'From Adam to Apocalypse', a musical presentation of slides of masterpieces of art from around the world was given by Tom Hayes of Don Mills. Joyce McLelland sang, accompanied by Kay Hayes on the piano.

Rev. Adam Houston conducted the concluding Service of Communion.

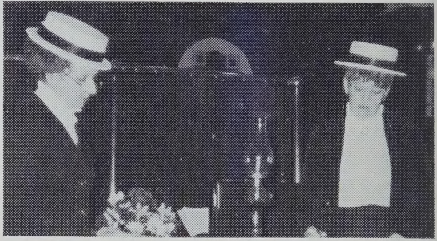
Holding the 75th Anniversary Banner at Toronto-Kingston Synodical, left to right: Mary Jack, Bea Mathers and Irene Boyes.

"A Great Past - A Challenging Future" was the theme of **Hamilton and London** Synodical Annual Meeting held in Knox Church, Woodstock, April 19 and 20.

Theme speaker Grace Jess, President of the WMS challenged the group to look back to get a clear vision of where we have been and then march forward with commitment.

A panel discussion "A Challenging Future" moderated by Evelyn Murdoch, AEC was followed by dramatic presentations by Niagara and Bruce-Grey Presbyterials.

Scott Sinclair, Synod Youth Worker and Director of Camp Kintail presented a multi-slide show.



Taking part in dramatic presentation are "Atlin Nurses" Margaret Rice and Hazel McGraw.

Quebec and Eastern Ontario Synodical met in the Town of Mount Royal on April 19 and 20, theme "Celebrate and Innovate".

Youth representatives Mary and Susan Gibson sang a duet. Lottie Sutherland gave a California grape commercial for the 75th Anniversary celebrations in London, Ontario.

The Rev. Ross MacKay was presented with an Honorary Membership in the WMS for service as Superintendent of Mission for the Synod of Quebec and Eastern Ontario.

Young Adult Ghanaians sang joyful selections. The Rev. Glynis Williams, refugee co-ordinator of Tyndale-St. George, Montreal presented a good case for accepting refugee applicants to Canada.

The Rev. Ross MacKay receives an Honorary Membership in the WMS from Elizabeth Kennedy.

Heather Jones, staff member of Presbyterian World Service and the Rev. Joe Reed also spoke. The officers were installed by Beth Anne Yando, AEC.

"Come and Rejoice" was the theme of the 75th Annual Meeting of **Manitoba & Northwestern Ontario** Synodical held April 16 and 17 in Lakeview Church, Thunder Bay, Ontario.

A Banquet was followed by Worship and Communion conducted by the Rev. L. Blake Carter. Grace Jess, President of the WMS, presented slides and a commentary on the Middle East.

Relaxation and fun was provided by "Mission Harry and Presby-Terry", Signe McKay and Mary Baake as they clowned with the group. Jean Campbell shared some of the research she had done for "A Lively Story".

The officers were installed by Grace Jess.

PRESBYTERIAL NEWS

Sarnia Presbyterial Spring Rally was held April 11 at Laurel Lea-St. Matthew's, Sarnia, beginning with a potluck supper. Welcome words were extended by session member, Dorothy Neal. Evening speaker was the Rev. Joe Reed on furlough from Central America/Caribbean. He remarked that the Christians in these countries well know the truth of the hymn 'Take up thy cross'. A video was shown of the October 21/88 hurricane. Devotions were conducted by the WMS of Corunna. Host minister, the Rev. Iona McLean favoured with special music in song.

St. Andrew's Church, Southampton hosted the 75th Annual Meeting of **Bruce-Grey** Presbyterial on April 5, 1989. The morning session conducted by President Barbara Tubb, Durham opened with the reading of the names of past-presidents still active members and the present executive by Dorothy Lamont, Port Elgin. Tri-coloured blue ribbons were worn by these ladies.

A trivia-style Quiz on the WMS was presented by AEC Evelyn Murdoch assisted by Helen Sinclair.

Completion of the Quiz was followed by a dramatic "sit-com" written and performed by the Walkerton Players. Kay Remus, Anna Neill and Anne-Marie Morgan dramatized events from 1964-2014.

President Druse Bryan pronounced the **Montreal** Presbyterial alive and well with an attendance of 211 members at the 75th Annual Meeting on April 8, 1989. The meeting was held in the Chinese Presbyterian Church.

The Rev. William Woo, host minister, welcomed everyone. Worship was conducted by Lois Klempa and committee. An "In Memoriam" to Mrs. Margaret Bell was read by Mrs. McGibbon of Lachute. Music was provided by Jocelyn Mackay and Melanie Szentirmay, and by student minister Lynn Donovan, who played and sang her own composition.

The Rev. Bruce Miles, Moderator shared his concerns about conditions in South Africa, which he recently visited. Mrs. Eileen Parish addressed the afternoon meeting, reminding her listeners that one is never too old for God to call us or teach us.

Stratford-Huron Presbyterial held its Annual Meeting at Knox Church, Stratford. Guest speaker George Bullen gave a description of his teaching in Nanjing, China and showed slides.

Theme for the meeting was "Go and Tell". A skit written by Mrs. Gordon Alexander of Listowel, and presented by the Avonton WMS, portrayed the organization of the first Stratford groups.

The roll call was answered by 95 women giving a verse on the theme and number of years their group has been *going and telling*.

Barrie Presbyterial held its Annual Meeting in Fraser Church, Tottenham. Cookstown women led the opening worship, followed by a solo sung by Alice Forestell. Mary Whitson welcomed the women to Tottenham. The morning business session ended with a memorial service conducted by the Beeton women.

Guest speaker was Dr. John Robson, formerly of Queen Street East Church, Toronto who spoke on Poverty.

Colourful banners and balloons with the theme "Go and Tell" formed the setting for the **Maitland** Presbyterial meeting held in Knox Church, Ripley on May 8.

The Rev. Dick and Mrs. Jane Paul, home on furlough from Zaire were guest speakers.

The Worship service was in charge of the Whitechurch women on the theme "God's Power".

An Honorary Life Membership was presented to Nina McDonald of Kinlough.

Montreal Presbyterial celebrated the 75th Anniversary of the WMS with a service at the Church of St. Andrew & St. Paul. President Druse Bryan led the service, assisted by Lois Klempa, Doris Blaise, Lee Weisser and the Rev. J. S. S. Armour, host minister.

Guest speaker was Dr. Mary Whale, whose faithful service in the Presbyterian Church spans 33 years.

The offering was designated for Chez Doris, a drop-in centre for women in need.

On April 6 **Glengarry** Presbyterial held a luncheon in St. John's Church, Cornwall in honour of the visit of the Moderator of General Assembly, the Rev. Dr. Bruce Miles. Marianne MacDonald welcomed everyone. Everett Rush sang two solos.

The Rev. Karen Hincke introduced Dr. Miles who narrated and showed slides on his trip to Mozambique and South Africa.

Glengarry Presbyterial held a Service of Communion in Knox Church, Vankleek Hill on April 23 to celebrate the 75th Anniversary of the WMS. Marianne MacDonald, president, led the service.

Guest speaker was Lois Klempa, a graduate of Ewart College and the convener of the 75th Anniversary Committee. Her topic was "Who Will Roll Away the Stone?"

The offering was designated for the Lahore Community Health Programme in Pakistan.

The Rev. Robert Martin of Knox conducted the Communion Service assisted by the female elders of the Presbytery.

LOCAL NEWS

Stamford Presbyterian congregation, **Niagara Falls**, Ontario had a busy April as the WMS celebrated their 40th anniversary and the 75th anniversary of the WMS (W.D.).

A Month of Mission on the theme "Poverty in Our Midst" began on Sunday, April 2 with the church school children hearing the story of the making of "Stone Soup" and being asked to bring donations for the "soup pot" for the next few Sundays to provide for a "poverty" lunch on April 30. Rev. Donald Donaghey carried the theme to the congregation with his sermon "The Prophet's Perspective of Poverty". The women of the group provided a celebration luncheon after the service complete with an anniversary cake officially cut by charter member Beatrice Hearn assisted by Life Members Jeanet Murphy and Winnie Taylor.

On April 9 a Christian group "Covenant Players" brought the poverty theme to the church school in dramatic form. The congregation brought "white gifts" for the Community Food Cupboard.

The "Go and Tell" theme of the WMS 75th anniversary was highlighted on April 16.

Dr. John Robson, retired minister from Queen Street East Church in Toronto and worker with Evangel Hall brought his experiences with poverty as a guest speaker on April 23.

The "Stone Soup" poverty lunch on April 30 with a local speaker telling of the poverty situation in our area and offering some suggested ways in which the congregation can help brought this busy month to a close.

"Poverty" posters made by all groups were displayed each Sunday.

On April 6th the WMS of Knox Church, **Palmerston,** Ontario hosted a noon luncheon for local and other WMS groups in the area, their husbands and ministers and members of other local churches.

Guest speaker was the Rev. Joe Reed missionary in El Salvador and Nicaragua. His opening was to tell us he had received word that morning that a woman teacher he knew had been assassinated the day before. This kind of thing happens there all the time. He spoke of conditions there where 14% of the people control the money of the country and the remainder try to make a very poor living off the land. This was the WMS special 75th Anniversary project.

Surprised was Marion Brown (left) when chosen as the WMS member to receive a life membership and pin April 9 at Knox Church, **Fingal**, Ontario Spring Thankoffering.

Marion is shown with Dorothy Graham (centre) who made the presentation and Lynda Beattie (right), the President.

This is the second time that a member received this presentation which is a result of members saving pennies for a year. Members are divided into two teams. The losing team prepares a pot luck supper and the programme for the December meeting.

Morewood Presbyterian Auxiliary celebrated the 75th Anniversary of the Society on May 7 with a worship service in which several women participated. Lois Beaton and June Graham sang a duet "Fill My House" while the choir sang "Run, Mary, Run".

Using memorabilia from the historical box of this 99-year-old group, a brief history was presented.

To mark the 75th Anniversary of the Society, **Glenview** Auxiliary, WMS, Toronto, held a special service May 7. June Stevenson, editor of the Glad Tidings was the guest speaker on the theme, *Faith*.

After the service a reception was held during which a birthday cake was cut by Margaret McKellar.

Mission Sunday May 7, **Chalmer's** Church, Calgary was informative, inspirational and joyful as they celebrated the 75th Anniversary of the Society. Members of both WMS Groups organized and participated in the service.

The Alberta section of the Anniversary Book was on the Communion Table. Welcome guests were Maxine and Craig Taylor of Eckville, Alberta who spent one and a half years in Nepal.

Guests from Nepal, Maxine and Craig Taylor.

The 75th Anniversary of the Society was celebrated on Mission Sunday, April 30 at St. John's, **White Rock**, B.C.

President of St. John's WMS, Arlene Duff, conducted the service assisted by members of the group. Guest speaker was Myrtle Macdonald, recently returned from Pakistan.

A special welcome was extended to Mr. and Mrs. Murray Archer and to Mrs. Edith Collins from Auckland, New Zealand.

Following the service, the cutting of the anniversary cake was attended by Francis Dunn, Molly Doka and Janet Browne-Cave, past presidents of St. John's WMS.

ANNIVERSARIES

The WMS of Knox Church, **Milton**, Ontario celebrated their 100th anniversary at a special church service on Sunday, April 9, 1989. Guest speaker was Karen Timbers who grew up in Knox and was an active member of the Evening Department before going to Ewart College. During the service a plaque was unveiled and dedicated to honour the women who, through the years have answered the call of Christ to spread his Gospel.

The anniversary cake was beautifully decorated with the WMS crest by Margaret Wilson and was cut by long-time member Adeline Thompson.

Caledonia Church Salem Cottage Missionary Society celebrated its 110th Anniversary April 20 with a pot luck supper in McMillan Hall. The anniversary cake was cut by Mrs. Thos. Morrison.

The meeting followed in the Sanctuary with Jean Wilson in charge and Luella Albin at the organ.

Using the words of Jesus from the scriptures on the theme "Go and Tell" from John and Mark, Mrs. Cecil Johnson gave a meditation. Mrs. Norman sang "The Garden Hymn".

The Rev. Bert Young spoke on some of the women missionaries of our Church.

Mrs. Maitland Wilson and Mrs. Tom Morrison cutting the Anniversary cake.

Addition to Honorary Memberships - 1988

Davis, Hazell,
Montreal, Quebec

Hazell, a graduate of Ewart some 32 years ago was presented with a certificate and pin at Fall Rally, Lachute, Quebec by Mrs. Margaret (C. Ritchie) Bell.

ADDITION TO:

Certificate of Recognition
Brian Johnston,
St. Paul's, Winchester, Ont.

In Remembrance

Mrs. Margaret Strange,
St. Andrew's, Beeton, Ont.

Mrs. Cornelia (Cory) Vos,
St. Columba, Belleville, Ont.

Miss Ethel A. Taylor,
Central, Brantford, Ont.

Mrs. Hazel Matheson,
Melville, Brussels, Ont.

Miss Kathleen Moore,
Caledonia, Ont.

Mrs. D. J. (Kathleen) MacNeil,
Kenyon Skye, Dunvegan, Ont.

Miss Marguerite Meiklejohn,
Westmount, Edmonton,
Alberta

Mrs. Agnes Palmerton,
St. Enoch, Hamilton, Ont.

Mrs. Hazel Hall,
South Gate, Hamilton, Ont.

Mrs. Lizzie McArter,
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Mrs. Helen Brown,
St. Andrew's, Lindsay, Ont.

Miss M. Barrie,
St. Andrew's, Nanaimo, B.C.

Miss Grace Kennedy,
Mrs. (J.B.) Helen McGregor,
Knox, Oshawa, Ont.

Doris Cordey,
Paterson Memorial,
Sarnia, Ont.

Corrections: *Miss* (not Mrs.) Florence Rice, St. Andrew's, Perth, Ont. as reported in April Glad Tidings and Mrs. *Bertha* (not Estelle) Black, Queen St. E., Toronto, Ont. as reported in the June/July Glad Tidings.

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omen's Missionary Society (W.D.)
e Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

OCTOBER 1989

Volume 65 No. 8 **GLAD TIDINGS** October 1989

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Apology

Sincere apologies are extended to all readers for the lateness of the August/September 1989 Glad Tidings. Because problems were experienced with the reproductive quality of the photographs on the first press run, the issue was reprinted. Unfortunately copies of that issue were already sent to personnel overseas. Following a second print run the magazine was mistakenly cut ¼ inch too short at the bindery The mailing was then held up at the mailing house. We apologize for both the lateness and the quality of the issue. Hopefully more care will be taken in the future.

The Editor

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Hallelujah's
MUFFIN & COFFEE EMPORIUM

Ministry Only A
Business Can Have

"Let them labour, performing with their own hands what is good, in order that they may have something to share with those who have need."
Ephesians 4:28b.

Yonge Street Mission
Evergreen

Muffin Ministry

by L. June Stevenson

What happens when muffins and ministry come together? You get *Hallelujah's Muffin & Coffee Emporium*, a job and life skills training centre for Toronto's street youth. Taking a break from the recent Church Press meetings, Katherine Allen, with her camera, and I, armed with pencil and paper, strolled up Toronto's Yonge Street strip in search of a good news item.

Our noses soon picked up the delicious smell of fresh baking and we knew we had arrived at our destination. Located on Yonge Street near Gerrard is a tiny, inconspicuous shop. Were it not for the scents of muffins and coffee, you might miss it. Its name, however, *Hallelujah's Muffin and Coffee Emporium* is as big and bold as its purpose, to give young people the skills, experience and confidence they need to leave behind the lifestyles and values of the street. Not an easy task in the sordid attractiveness of life in the big city where drugs and prostitution lurk on every corner.

Making the difficult choice from several different varieties of hot, buttered muffins and rich coffee, Katherine and I followed manager Gail Sagara to her 'office', a tiny cubicle in the basement beside the kitchen. On the way Gail spoke gently to a sad-faced teenage girl slouched in the hall. Later she told us the girl was an employee who was told not to come into work that day because she had been in trouble on the street the night before.

Hallelujah's has succeeded where many other ministries to street youth have failed. Just over a year ago it was a dream. Today, thanks to $220,000 donated by churches (including several local Presbyterian congregations), individuals and businesses, the Muffin Shop has had a successful first year. Success is not measured in terms of dollars and cents (although financially the Shop is almost operating at a break even point which, according to business experts, is very good for a new business). Success is a kid like six-month employee Brian Kapengst.

Working at *Hallelujah's* has brought stability and learning into Brian's life. "I've got my mind straight. I've stopped taking drugs. I've been able to keep my faith, to ask questions. I have a place to live off the street. I'm staying away from night life. I've learned how to get along with my work colleagues. I'm getting my life in order. Working at *Hallelujah's* is *like the whipped cream on the ice cream*!"

Success is seven kids who were able to complete the required six-month commitment, the eight kids who completed four months. For many employees, their employment at *Hallelujah's* represents their longest-held job.

"Success for the employees can be as basic as being able to respect their supervisors, and to respond with a willing spirit to what is asked of them to do," explains Gail. Potential employees are usually referred to the Muffin Shop as a result of of their attendance at the Yonge Street Mission's Evergreen Centre for Street Youth's programs. They are already in the process of making changes in their lives through accommodation, and developing some healthy, supportive relationships. *Hallelujah's* helps to reinforce the good things happening in their lives, and to encourage and build them up.

"I'm still really excited about what happens in the Shop," Gail comments as she reflects on their first year of operation. "We have covered a lot of ground. We have had positive input in kid's lives. Every kid who has worked at the Shop, still keeps in touch. Even when the kids leave, I continue to offer words of encouragement and reaffirmation that they can do well."

Gail, who looks hardly more than a teenager herself, but admits to being in her late thirties, presents a solid, down-to-earth image to kids who need firmness and consistency. She is ever ready to give "my kids", as she calls them, all the love, encouragement and support she can. Gail, a native of Hamilton, Ontario has combined her love of baking with a deep desire to reach some of the broken and needy people she sees on the streets. Her message to congregations is to get involved with their own kids and to keep them! Those who fall through the cracks may be lucky enough to end up someplace warm and caring like *Hallelujah's Muffin & Coffee Emporium*. Is there one in your community?

Photo: Katherine Allen

Manager Gail Sagara with Jonathan Smith, Shop Supervisor.

Your Will Be Done

Mission in Christ's Way

by Linda Shaw

"Mission in Christ's Way." Not *"Mission in the Presbyterian Way"* or *"in the Canadian Way"* or *"in the Way We Used to Do It"*. To live the way Jesus lived is always our challenge and it was the theme of the World Council of Churches' *Conference on Mission and Evangelism* that I attended from May 22 to June 1st in San Antonio, Texas.

This conference was the latest in a long series stretching back to Edinburgh, Scotland in 1910. Approximately once a decade Christian mission leaders from around the world have gathered to listen to the voices of the powerless, to exchange successful models of mission, and to gain a fresh burst of enthusiasm for their task of evangelizing the world.

Our cultural biases make it difficult to hear God's Word clearly. Christians of other theological traditions and other cultures can help us clean the windows we look through as we read scripture.

I had that kind of opportunity when I lived in Lesotho, and I had that kind of opportunity at this world event. I have not known physical suffering, violence, persecution or political oppression, but I have studied God's Word with people who have had such experiences, and they have given me a whole new perspective on the Gospel.

The conference participants came from over 100 countries. The traditions of Protestant, Orthodox and Roman Catholic denominations were represented. Only one-third were from the first world. Informal conversations over meals and walking between buildings were life-changing experiences. Many of the stories and faces will be with me forever.

The most meaningful hours for me were the 1½ hours a day we spent in Bible study. Our Swiss facilitator was a gentle, sensitive man who with ease encouraged everyone to share themselves and their insights - a young, female, theology student from Tonga; Egyptian Orthodox Bishop; Icelandic pastor; lay women from Cameroon and the United States; Cuban Orthodox student, Guyanese pastor.... Fantastic! The Bible Studies were based on study material produced by The Commission on World Mission and Evangelism, World Council of Churches, Geneva. This is available through the WMS Book Room* and has been used by WMS staff.

It would be difficult to duplicate the rich diversity of people present at a world event. But, in our present Canadian cities (and even small towns) it would be possible to find Christians outside our own cultural and denominational background with whom we could gather for Bible study and worship. There may be such ecumenical opportunities already available to you. If not, let's make them happen.

Creative, lively worship experiences were also a highlight of the conference. Quite truthfully, I cannot remember any corporate worship events in my life that would compare. The singing was like what I imagine the singing in heaven is like - many voices and many tongues praising God. The struggles of our suffering sisters and brothers in South Africa, the Middle East, Central America and the Philippines...were communicated more in song than in the official meetings. A highpoint came in a guided, solidarity walk along the way of the cross reflecting on Jesus' call to solidarity with those who suffer.

The worship, Bible study and fellowship were the foundation of the conference, even though far more time was spent listening to addresses and working on assigned sub-themes.

I can only give you a few of the stories, decisions and points of interest that come out of eight days of meetings:

- The issue of dialogue with peoples of other faiths was a key issue. The conference challenged the churches to cooperate in witnessing to the millions who have not responded to the gospel, recognizing this does not preclude dialogue with people of other living faiths and work with them for justice, peace, and the integrity of creation.
- Stories from South Africa, Namibia, Lebanon, Palestine, Bhopal, and Albania resulted in many statements of support and suggested actions of solidarity. Allan Boesak delivered a powerful address.
- 43% of the delegates were women, 70% were from the 2/3 world and 15% were under 30 years old.
- The Indigenous Peoples' Delegation raised the consciousness of the conference to their concerns (especially Australia and North America).
- A Bishop of the Russian Orthodox Church made an impassioned plea to include in the reports a reference to the wonderful events in the Soviet Union. For the first time in 70 years, Christians "with great joy can claim their faith in Jesus Christ" in the streets. Bishops are invited to schools, public institutions and universities to tell about Christianity.

- Women sharing at Conference - Linda Shaw, lower right.

- For the first time in 40 years there were representatives from China. An occasion of joy, but shadowed by the impending crisis.
- One of the reports called on the churches to consider their responsibility for the earth as a crucial part of their mission.
- Three frequently repeated quotes:

  "Live simply so others can simply live."

  "Solidarity with the marginalized"

  "A baby born today in the two-thirds world is already indebted to a baby born today in Canada."
- The W.C.C. was urged to pressure the International Monetary Fund, World Bank, and first-world governments to stop the extraction of capital from developing countries.

Mid-way through the conference I flew two hours north to Seymour, Texas to spend Saturday evening and Sunday in a small town Presbyterian Church. I felt like I was right back in Biggar, Saskatchewan -

same concerns, different drawl! I shared insights from the conference and some of our Canadian Presbyterian story. They shared their story with me, and showered me with Southern hospitality. Like many of our Canadian congregations, these Texans still think of missions as something that happens "overseas" or something their minister does. They have trouble identifying themselves as missionaries, even though they had a food bank for transients and staffed a literacy program.

I came home with a conviction that a renewal and an energizing of the worship services and music is vital to our churches' spiritual and numerical growth. My spirit was blessed by the worship experiences at the conference and I desire more. I desire more for all of us.

I also came home with the conviction that I need to meet, share and work with some "poor" people. I live in a middle-class community of Winnipeg and there are no "poor" people here and almost no one of a cultural background different from my own. To experience fullness, to identify with the marginalized, I have to seek them out and get to know them and spend time with them.

I am rich. I have to make a point of exercising in order to keep my muscles toned. Most of the world has to do heavy physical work just to survive. While most of the world doesn't have enough to eat, I have to watch that I don't eat too much. These ironies I have known for a long time. Now God has shown me that in a world of immeasurable poverty and injustice, I have to search for "poor" people as a first step in obedience to Jesus' call to feed His sheep.

***Your Will Be Done - Mission in Christ's Way is available from the WMS Book Room for $5.95 plus 50¢ postage. This excellent book was reviewed in Glad Tidings January 1989. Staff at 50 Wynford Drive used it during Lent 1989 and found it stimulating and challenging.**

YOUR WILL BE DONE
QUE TA VOLONTÉ SOIT FAITE
TAD

WCC Photo: Peter Williams

- Left to right: Ana Langerak, Costa Rica, Charles Amjad Ali, Pakistan, Eunice Santana de Velez, Puerto Rico and Dr. Dale Bisnauth.

- The pastor and deacons at Immanuel Baptist Church, San Salvador.

Signs of Hope in Central America

by Kass Whitefield

Part I - El Salvador

Day 1

Rising from the centre of a traffic circle in San Salvador, the capital city of El Salvador, is a monument entitled: "Salvador Del Mundo", or Saviour of the World, a structure of a large cross, topped with the "world" and a statue of Christ overlooking all. How our Lord must be grieving over what has been happening in this beautiful country, the suffering and the agony of many of its people.

As I passed through Immigration at the Airport on arriving in El Salvador and picked up my luggage, I was relieved to see Joe Reed and Jim Patterson amongst the crowd meeting the passengers of Flight 311 from Miami.

On the drive into the city, Joe and Jim filled me in on the activities of the group I was joining from Montreal, since they had already been in El Salvador for three days. They had visited a community of earthquake victims, had met an official of the Canadian Embassy, spent some time with the National Union of Workers and Campesinos, met a North American journalist, and had dinner with a Lutheran Bishop. (That was their first day!) On Saturday they had met with the Christian Committee of Displaced Persons of

El Salvador, visited downtown and the Metropolitan Cathedral, met with the Board of Communal Development and then with some North American Church workers. Before I arrived on Sunday, they had attended Mass and visited with the Christian Community. In the afternoon they had toured the Baptist Orphanage, and I was just in time to join them at an evening service at Emmanuel Baptist Church that was in progress.

Following the service, the Church Deacons introduced themselves and told us about their duties. Miguel Castro, their pastor, had at one time fled to Canada, but is now back with his people. Until 1968, their church had been "traditional" in worship and service, but some of them took part in a course called "New Life in Christ", so that they could deepen their understanding of God's work for their people. A new understanding emerged - some left the church, but those who remained were concerned about what they should do in the face of so much suffering and so much need. They began to help the poor and the dispossessed, borrowing machines and tables to begin a sewing project.

In 1982, when the war became worse, the needs increased. In the words of one of the deacons: "After re-reading the Bible, how could we sit with our arms folded when there were 70,000 widows, 100,000 orphans and 70,000 dead in our country?" So they opened an orphanage, then a school with not much in the way of resources, but they did have the will and desire, and received help from other churches.

They were grateful for our visit, not as tourists, but as members of the family of faith. The voice of Christians has weight, and whatever effort is made to stop the war, by pressures on the Canadian Government, the U.S. Government and that of El Salvador, would be of help. In their dedication, we see signs of hope.

Day 2

Six of our group (the younger ones) set off to the East for an overnight visit with peasant farmers in the war zone, and the rest of us went by van to visit a Co-operative farm about $1\frac{1}{2}$ hours drive to the west. On the way, our guide, a worker for Agrarian Reform, told us of the problems of agriculture. About 70% of the population of El Salvador is of the peasant class, receiving almost no help from the government. Some people have been kicked off their farms by the military, some have had to give up due to lack of finances. There is enough land for everyone if properly distributed, the soil is productive, and if the people work together with the use of technology, two crops could be produced each year.

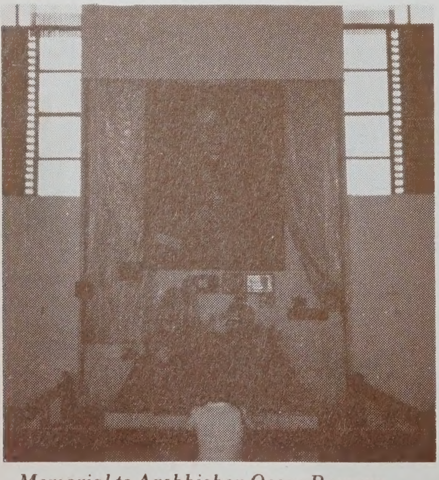
When we reached the Co-operative, there was much excitement as a new school had just been opened and this was registration

- Joe Reed, front, with visiting group of Presbyterians on way to Lutheran resettlement village.

day. We heard that the new school had been built with the assistance of students from Sweden, who had paid for the materials. There was no furniture and the three-room school for 80 plus students was devoid of any kind of teaching aids, only blackboards. The teachers (who are paid by the government) told us that all that would be supplied was a few text books for the first grade, but they are trained well in methodology and are therefore equipped to teach well without other aids. The families would have to purchase writing supplies, which would be difficult when the families are barely surviving.

The government is discouraging the growth of the co-operatives and would prefer to see the land being developed by individuals, presumably to break up the unity of the farm workers.

In spite of the minimum of facilities in the school and in the homes, the children appeared to be very happy. When we arrived some of the boys were playing soccer with the teachers, a heart-warming sight in a country where many people are living in fear. Another sign of hope.



- Memorial to Archbishop Oscar Romero.

Day 3

Joe Reed (our man in Central America) took me and Margaret McLean, a WMS member who is also a volunteer at Tyndale House in Montreal, to visit Alfalit, a few miles from the capital. Our WMS Christian Literature Fund has been supporting Alfalit, an organization committed to literacy and development aid in many countries in Central and South America, but our assistance has been to the headquarters in Costa Rica and the branch in Nicaragua. We were very interested in seeing the work in El Salvador, and were warmly greeted by the Director and his staff. We were shocked to learn that a recent graduate of the literacy project who was out working as a volunteer, had been jailed as a suspect in the blowing up of a hydro installation. He had a good alibi to prove he had nothing to do with the incident, but so far all efforts to have him released had failed. This is the kind of thing which fuels the fear of the people.

We learned from the Director of Alfalit that they work along with other groups and organizations

- Children at Orphanage in El Salvador.

(church, women's groups, etc.). They support labour groups, co-ops, but try to keep a low profile in the current political climate.

On the way back from the Alfalit office, Joe took us by the home of Raoul Pacheco, former pastor at Emmanuel Baptist Church. The house now stands sadly empty, as Raoul has fled to Canada. Then Joe took us up into the mountains overlooking San Salvador, the capital, and we parked the car at Puerta Del Diablo, "Devil's Gate", where it is said many victims of the infamous Death Squad have been thrown over to their mutilation and death.

We then visited the Orphanage operated by the members of Emmanuel Baptist Church. Most of the children were at school, but the place had a serene feeling of peace about it, a place where the children who had suffered much could feel safe and cared for. Another sign of hope!

After a cool swim and a rest at Hotel Alameda, our group went to the Army High Command for an interview with Colonel Torres of the Army Press Office. We were ushered through heavy security to his private office, were greeted warmly and offered coffee. With Joe Reed as our translator, he answered all questions and seemed anxious for us to have a good opinion of what the army is trying to do, that is, to put down the rebels and gain complete control with no interference.

Day 4

We visited a Women's Co-op at their Headquarters, and met with their leaders. They told their story of how through the years, the women have come together to help each other and their families to get food, to combat illiteracy, to teach their children, to provide a minimum of health care. Most of the men have left, many are widows, so they know they have to work together to fight for their rights. There has been retaliation, crops have been destroyed, and the women have been persecuted by the soldiers. One beautiful young woman in charge of Community Education, was captured and held for several frightening days. They are full of hope that some day all will have "bread and housing". They have to maintain the struggle for a better tomorrow.

We had an appointment with the Director of the Legal Aid Office of the Archdiocese, which was founded in 1987 to watch over violation of human rights in the country, as many people were being captured, some assassinated. Maria Julia Hernandez told us she reports to the Archbishop when she receives complaints of violations by the Army or the FLMN rebel group and they immediately investigate and try to help. She was very grateful for a visit of other Christians, as this represents solidarity with them. Another sign of hope!

We went to the beautiful hospital chapel where Archbishop Oscar Romero was assassinated while celebrating the Mass, and were allowed into his home which is lovingly cared for by the nuns. Hanging in the closet behind glass is his robe, covered with the blood of his mortal wound. A very moving monument to a great man who dared to go against the system.

Next on our itinerary was a visit with Father Jon Sobrino, a Theologian at the Seminary. A Jesuit Priest from Spain, he spoke eloquently on poverty, the type of poverty which brings people near death, the poverty of the Third World. But he says that the poor in El Salvador have decided to survive, they are organizing socially, politically and militarily. Many are thinking "What today will keep my family alive?" Those who are trying to do something about the suffering are called guerrillas, subversives, communists. If we help the suffering, we are surprised that we are being helped by them at their level of reality and we are surprised by their dignity. They forgive us and help us to understand, they make us feel human. He referred us to the last part of the Book of Isaiah, which tells us that the Lord will bring salvation. We have to show solidarity, have to be ready to give, open to receive. He told us of a publication "Letter to the Churches" published in Texas, information sent from his Centre on the situation in El Salvador. It is translated into English and distributed by CRISPAZ, Christians for Peace in El Salvador. So the news gets out - another sign of hope!

Our tour in El Salvador was arranged by Christian Education Seminars, the leader was an energetic young lady we called "Jennifer", who works tirelessly to help people understand the situation there. But I cannot complete this report of four days in El Salvador without commenting on the involvement there of the Rev. Joe Reed. He was unable to be with us at all times, but when he was with us he interpreted for us, fielded many questions, and generally watched over us. The obvious love and affection shown by the members of Emmanuel Baptist Church tells us that his presence there is a source of strength and support for their work. Now we know that one man "can make a difference". Very much another sign of hope!

- Kass Whitefield, shown with children from Central America, is from Cobourg, Ontario and an officer of the Society. In her role as Christian Literature Secretary, she was able to visit Central America last spring and see how some of the Society's dollars are used to combat illiteracy.

Thanksgiving

It's the time again to listen
To the melody of maples -
Crystal brooklet making music
On the sand.

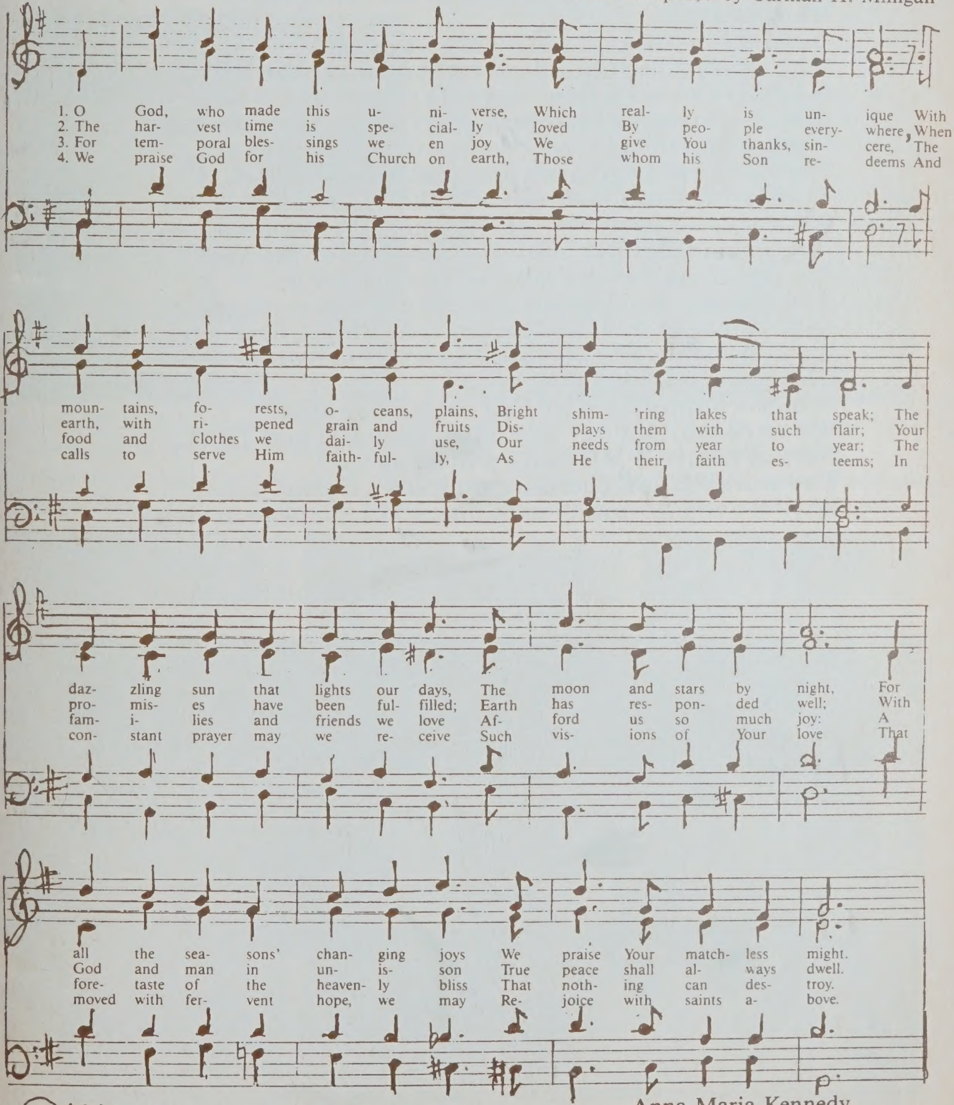
And it's time again to linger
With the glory of the sunset,-
Flaring up in heaven's tribute
To the land.

And the season's here for thanking,
For the greatness of His bounty....
Blessings given, ever freely,
By His hand.

Jean Rowat

Tune: Kemptville 868686

Music composed by Carman H. Milligan



1. O God, who made this u- ni- verse, Which real- ly is un- ique With
2. The har- vest time is spe- cial- ly loved By peo- ple every- where, When
3. For tem- poral bles- sings we en joy We give You thanks, sin- cere, The
4. We praise God for his Church on earth, Those whom his Son re- deems And
moun- tains, fo- rests, o- ceans, plains, Bright shim- 'ring lakes that speak; The
earth, with ri- pened grain and fruits Dis- plays them with such flair; Your
food and clothes we dai- ly use, Our needs from year to year; The
calls to serve Him faith- ful- ly, As He their faith es- teems; In
daz- zling sun that lights our days, The moon and stars by night, For
pro- mis- es that have been ful- filled; The Earth has res- pon- ded well; With
fam- i- lies and friends we love Af- ford us so much joy: A
con- stant prayer may we re- ceive Such vis- ions of Your love That
all the sea- sons' chan- ging joys We praise Your match- less might.
God and man in un- is- son True peace shall al- ways dwell.
fore- taste of the heaven- ly bliss That noth- ing can des- troy.
moved with fer- vent hope, we may Re- joice with saints a- bove.

Anna Maria Kennedy

©1987-CARMAN H. MILLIGAN

75th Anniversary Celebrations
May 26-28, 1989
London, Ontario

75th Celebration! WMS memories galore!
From the moment we walked in that Saugeen-Maitland door.
Outside was sunny, but inside was better -
With everything organized right down to the letter.
A hostess on each floor to guide your way;
And the hostess blue-black scarf was a hit of the day.
The logo name tag and a welcoming mug to boot -
The Book Table goodies and that tunnel route!
Wonderful Mary Malone - and that 'Laugh-In' crew -
Banners and cameras - and friends old and new!
Tricky locks for our rooms - lining up for the bus,
The Presbyterian Mosaic - so enjoyed by us.
Bible Study, Workshops and Sing Songs were great!
Everything in this Conference was simply first rate!
We'll remember the fellowship with each other and the fun -
And the happy time we had in this Lon-don!
We've recharged our commitment to GO and TELL -
So that future WMS years will do as well.
The worship and communion were a fitting "adieu"
We'll leave here today with our WMS purpose in view!

by Jean I. McIntyre,
Sault Ste. Marie

- Reunion of the Ewart College Choir that went to the Maritimes in 1957.

Fun... Frolic... and Fellowship at the 75th.

Above left: Ruth Richards arranging banners; right: (left to right) Kay Flynn, Noreen Marshall, Isabella Hunter and Jean Rankine relax after their hard work on 'River of Faith' display.

Below: (left to right) Workshop leader Iris Ford autographs her book; A.E.C. Ivy Howard clowns around; Mavis Hyndman celebrates Multicultural Evening after a hard day in the Book Room.

In Memoriam

Ethel McFarlane

On Tuesday April 11, three days after her birthday, a gracious Christian woman passed away in Toronto, Ontario. Mrs. Ethel McFarlane who always preferred to be addressed as Mrs. *John* McFarlane, was a hard-working dynamic Christian person.

Over the years Mrs. McFarlane was a tower of strength at Morningside Church, Toronto. She sang in the choir, was an unofficial Assistant Organist, and very active in the Women's Association. Mrs. McFarlane was an outstanding leader in the WMS. She served as President of West Toronto Presbyterial, President of Toronto and Kingston Synodical; as well as serving on Council Executive.

She travelled widely, speaking at Women's meetings and was always ready to give help and encouragement where needed.

Mrs. McFarlane was predeceased by her husband John 22 years ago. In recent years she had been in a Nursing Home.

Bertha Black

Bertha Black, a long time member of Queen Street East Church, Toronto, died on April 11, 1989. She was an Honorary and Life member of the WMS.

For four years Mrs. Black served as Corresponding Secretary of East Toronto Presbyterial then four years as President. She was a member of Council Executive and also served there as Corresponding Secretary and President.

Mrs. John McFarlane

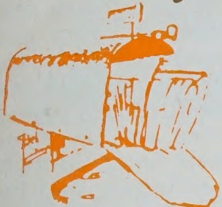
Bertha Black

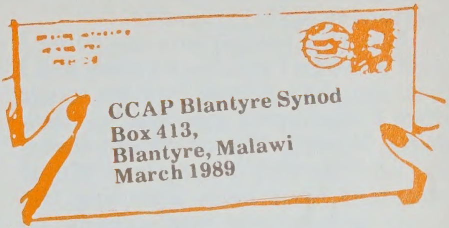
Mrs. Black is remembered as an excellent secretary, very alert and well prepared for everything she did. Her expectations were high, both for herself and others. She had a deep sense of integrity and a strong call to mission.

Bertha and her husband were both very active in their church. For many years they worked on the church calendar.

Mrs. Black's only child Eileen Estelle died of cancer. She was a missionary in Taiwan. Mrs. Black enjoyed her four grandsons, the children of Eileen and William Estell who is Vice Principal of Yu-Shan Theological College, Taiwan.

Dear friends,





CCAP Blantyre Synod
Box 413,
Blantyre, Malawi
March 1989

After a wonderful year in Canada - visiting with friends and family, going to concerts, swimming in Lake Huron, and getting fat on Haagen Dazs ice cream I have returned to Malawi. It is good to be back here seeing old friends and getting into the life and work of Blantyre Synod once again.

When I returned to Canada, I began deputation and enrolled in some music courses at Humber College in Toronto. These courses were a great help in sharpening my music skills and refreshing my knowledge of music theory. While I was pursuing studies I travelled on weekends to do deputation in various churches in Ontario. When the school year ended in May, I did extensive deputation until July which culminated in three weeks of travelling in western Canada (primarily Saskatchewan).

I enjoyed very much meeting many of you as I travelled to your churches and spoke about Malawi. I was impressed by the great diversity of people in our Presbyterian churches and by the rich blend of cultures that are represented. This mosaic is something we can celebrate and it gives the Presbyterian Church in Canada its own distinct flavour and contribution within our global community.

One of the highlights of my year in Canada was attending the World Council of Churches Worship Workshop for North America and the Caribbean at Crieff in the early part of July. I met many interesting people who were enthusiastically involved in the worship lives of their churches and I gained much insight into the concerns and aspirations of contemporary liturgists within North America and the Caribbean.

The time I spent in Canada during 1988 provided me with many opportunities to integrate liturgical music in Canada with liturgical music from Malawi and other African countries. I taught songs from Malawi to many of you when I was on deputation and I was also given the opportunity to share some music from Malawi and other African countries at [many events].

I left for Malawi in mid-August '88 and on my way back I visited our sister church, the Presbyterian Church of Nigeria and travelled to a number of PCN churches in south eastern Nigeria. It was wonderful to share in the vibrancy and joy of the worship services of the PCN. I made good use of the video camera I bought in Canada and hope that it will prove useful in bringing the life of our partner churches closer to you and other Canadian Presbyterians the next time I am involved in deputation in Canada. Before I left I also met with Rev. Mgbeke Okore, who many of you know. She was on her way to Malawi for a one-month tour and she was there to greet me when I arrived in mid-September.

I am now settled into the house I lived in when I was here before and I have also moved back into the music office I was using previously. Rev. Harry Ngwale (Synod Music Director) and the five Presbytery Music Directors have been planning the music programme and arranging workshops. I have been given the title of Synod Music Director Associate/Resource Person and assigned the task of producing resources for the programme as well as teaching the Presbytery Music Directors. I have attended two conferences of the women's guild to record music and I also taught at a workshop for Presbytery Music Directors. Recently I taught a week long session at Zomba Theological College. I have begun revision of the booklet on Tonic Solfa that I printed before I left Malawi in 1987 and I am also working on a syllabus to use with the booklet.

During this year I hope to continue workshops with the Presbytery Music Directors as well as periodic workshops at Zomba Theological College. I will be working on compiling a supplement to the present hymnbook which will contain only indigenous Malawian tunes, and I will be working on booklets of the music of the women's guild as well as booklets on choral singing, congregational singing and staff notation.

Thank you for your prayers and support. ...continue to pray for our brothers and sisters in Malawi especially as they minister to the hundreds of thousands of Mozambican refugees that have come to Malawi. Please do all you can to press our government to speak out and take action against the South African government's involvement in Mozambique so that the people of Mozambique can be given a chance to live their lives in peace and build a future.... The CCAP is supplying food and clothing to the refugees and has received a minister from the Presbyterian Church of Mozambique to work with them. You too can help by contributing to Presbyterian World Service and Development which channels funds through the CCAP to the refugees, and by asking our government to take constructive action in this situation.

God bless you in all you do.

Clara Henderson

Greetings to all of our good friends overseas,

We are happy to announce that on June 22nd, we will be celebrating the installation of the Rev. Han-Luan Chih, D. Min. as the 6th Principal of this College.

Your faithful support and prayers for us in the past have been a great encouragement and we trust that you will continue to pray for Rev. Chih as he leads this College in its very important work for the Native People we are serving.

This will be an auspicious day as we also graduate the 1988 Class. It will also be a time of conferring the honorary B.Th. degree to those Native Pastors who have distinguished themselves with over 30 years of faithful service among their own people.

May the Lord be pleased to bless your continued participation in this important work of providing qualified leadership for the over 400 congregations among the Native People here.

Yours in Christ,
Wm. Estell
Vice Principal
Acting Principal
Yu-Shan Theological College
Taiwan

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

PARTNERS WITH GOD: A CELEBRATION OF HUMAN SEXUALITY *by David Thomas. Wood Lake Books, Winfield, British Columbia. 1988. Price $9.95.*

We so often hear that "you should never judge a book by its cover". In this instance some may wish, after viewing David Thomas' book, to keep it hidden inside a brown paper bag! Don't. Read it and share it!

David Thomas, an Anglican priest for 30 years, a devoted husband with three children, two cats and a dog has written, with skill and much sensitivity, a wonderful little book of 95 succinct pages which unabashedly celebrates our human sexuality as a gift from God.

At a time when our Canadian society has genuine and justified concerns about pornography, prostitution, rape, child abuse, AIDS, abortion, it is gratifying to be able to find a book that deals with human sexuality not as something evil but as a gift...one of God's most precious gifts to us as women and men. In such times, Thomas stresses that we should not go about eliminating sexuality but recognize, as Christians, what is good about it.

David addresses the danger that we may feel the need to bury or repress our sexuality as if sexuality itself were harmful. Throughout David skillfully and with clarity directs our attention to the joy of sexuality and partnership but also deals so effectively with the agony of sexual ignorance that still surrounds this subject in the late 1980's.

As a husband and father I recommend, without hesitation, "Partners With God". After reading it one will truly feel that our human sexuality is indeed intended to be a celebration of life, of joy, of compassion and of God. This is one little book you will want to share with those you love and care about.

Whether read alone or used as a group study, there are a series of challenging and thought provoking questions to encourage you to probe David Thomas' message that human sexuality is truly a gift from God.

Don Stephens

LET THE WEAK BE STRONG *by Cho Wha Soon. Published by Meyerstone Books. 1988. Price $8.95.*

"Jesus' liberation is a movement for the simultaneous achievement of social revolution and the inner revolution of the person."

This statement by the Rev. Cho Wha Soon summarizes her theology and the philosophy which led her to spend the best years of her life in the struggle for social justice. Out of her vibrant personal faith emerges a deep concern for industrial workers, especially young women, on whose backs the economy of South Korea has been built.

Not content simply to counsel the oppressed women labourers, Rev. Cho entered the workplace where the dehumanization and discrimination actually took place, dressed in the garb of an ordinary worker. She pioneered in establishing labour unions for women, and was seen as so great a threat by the oppressive government that she was threatened, tortured and imprisoned.

Cho Wha Soon is now in a rural parish and is seeking to improve economic conditions there. The seeds which she planted while involved in the Urban Industrial Mission continue to bear fruit, and other-workers, inspired by her humble dedication and self-sacrifice, have come forward to carry on the work which she began.

After reading this book we will listen to the media reports of unrest and arrests in South Korea in a new light, giving our prayerful support to those who are seeking to bring justice.

Priscilla Anderson

Tapes Now Available of 75th Anniversary Conference held at the University of Western Ontario May 26-28, 1989

Audio Cassettes of theme addresses and V.H.S. Video Cassettes of Conference.

Details and order form available on request from Book Room

LEND AN EAR To the GLAD TIDINGS

Available Soon
GLAD TIDINGS
Cassette Ministry
For those with visual impairment

Each issue taped in its entirety for your pleasure and information.

Write GLAD TIDINGS for details.

MISSION STUDY 1989-90 Audio-Visuals

PHILIPPINES

Cassette Tape: "Music from the Philippines"- for children's or adult groups...$7.65 (plus 50¢ postage & handling.)

Available from the WMS Book Room.

VHS Videotape: "In Their Own Words" - A look at the Philippines through the eyes of young people. 28 minutes. *

"Hunger for Land"- outlines the struggle for land reform in the Philippines. Includes historical background. 71 minutes. Can be used in two parts. *

ISLAM

VHS Videotape: "A Tale of Two Mosques"- 30 minutes. Illustrates the life of the Muslim community in Edmonton, Alberta. *

VHS Videotape:" The Faith of Islam"-depicts aspects of the Islamic faith such as the journey to Mecca.*

***Available for rent from Communication Services, 50 Wynford Drive, Don Mills, Ont. M3C 1J7 (416) 441-1111**

NEWS

POSTAGE INCREASES THREATEN CHURCH PRESS

The Canadian Church Press, an association of 57 publications from a wide range of denominations with a circulation of 1.5 million, is alarmed by provisions in the recent federal budget which would drastically cut the century old postal subsidy.

It has only been a year since Flora MacDonald, then communications minister, promised magazine publishers that after exhaustive study the government had decided to maintain the subsidy program for at least five more years. Now the government has announced plans to cut the subsidy by $45 million annually.

The news comes as a shock to members of Canadian Church Press who have been under regular scrutiny by Canada Post for the past three years as requests have been made for renewal of second class mailing privileges. Major denominational magazines such as the *Presbyterian Record* and *Canada Lutheran* lost second class privileges, then after agreeing to drop their appeals, had those privileges restored.

Other magazines have lost second class mailing privileges, causing financial hardship to their denominations. Canada Post has continued to deal with the church press in an arbitrary and often unfair manner.

"Now the government is compounding this unjust treatment by threatening the subsidies which have enabled the church press to serve a million and a half Canadians," says CCP vice president Bob Bettson, a staff writer for the United Church *Observer*. "If the cuts go through, and our members are faced with substantial postal cost increases, some of our smaller members may be forced to cease publication."

The Canadian Church Press joins with the Canadian Periodical Publishers Association (CPPA) in appealing to the government to withdraw its plans to reduce the subsidy.

JOHN MILTON SOCIETY AWARDED $15,000

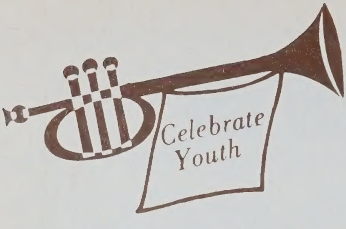
TORONTO - The John Milton Society for the Blind in Canada (JMS) has been awarded a $15,000 grant from the Ontario Office for Disabled Persons for the purpose of a promotional campaign directed to all visually-impaired persons in Ontario.

This project will enable visually-impaired Ontarians to obtain access to inspirational material.

The John Milton Society supplies large-print, cassette and brailled materials of an interdenominational and Christian nature to Canada's blind and visually-impaired people. *Insight, Insound, In Touch* and a *Library-in-Sound* are accessible resources offered to the user community free-on-request. A booklet entitled *Love in Doing* offers assistance to sighted people in their relations with the blind.

The Office for Disabled Person's mandate is to promote awareness of the abilities of disabled Ontarians and to encourage responsiveness to their needs in the development of policy.

The John Milton Society has been serving visually-impaired people in Canada since 1970.



Youth Ministry University 1989

by Joanne Watson

A challenge-filled week of learning and interacting with over 300 youth workers from every denomination was my experience and joyful privilege last January. Thanks to financial help from Synod, Presbytery and my congregation of St. Giles, Calgary, I was able to raise the $1250 needed to go to Youth Ministry University in Indianapolis, Indiana. It ran from Monday evening to Friday evening with continual sessions and workshops breaking only for meals! Sponsored by Group Magazine - you might imagine the myriad of ideas that flowed!

I took four courses from top notch instructors and learned lots about peer counselling, motivating youth, creative worship and planning retreats. As well as these indepth courses I was treated to a great youth ministry book store jammed with resources, incredibly wonderful speakers, and prayerful interaction with other strugglers as we shared our joys and frustrations, danced, sang and "grouped" for facilitated discussion.

I am so thankful for my continued enthusiasm upon returning home. Every facet of my work seems to be enhanced by this experience. A book called "Christian Education in the Small Church" (Griggs/Walther) spurns me to new endeavours in the Church School, I am visiting youth in their homes and getting to know their needs and interests better. Crazy and wonderful ideas have been tried at Youth Meetings, Retreats and during worship (quiet times). I continue to use books and videos that were brought home and would highly recommend this experience to both youth workers (many volunteer leaders were there) and their congregations.

I truly felt God's presence and renewal during this wonderful week and feel my productivity has improved. Go if you get the chance or forge your way if you will!

Staff Changes

Recently the Society has filled two Area positions. The Synod/Synodical of **Saskatchewan** welcomed **Donna Wilkinson** in March 1989. Following a period of orientation in Toronto, Donna was quickly introduced to the activities of the Society at the Council Meeting and 75th Anniversary celebrations in London, Ontario.

A native of Alberta, Donna graduated from Sir Winston Churchill High School and Mount Royal College, Calgary. She has a diploma in recreation therapy and has worked with children with various disabilities.

- Donna Wilkinson

Donna has been active in Sunday School, Explorers, CGIT, Choir and Bible Study, and has a lot of experience organizing sports tournaments, festivals, etc. She is musical, enjoying singing and plays the guitar, French horn and ukelele. Donna's enthusiasm and friendliness are distinct assets in the challenge she has taken on.

Manitoba and Northwestern Ontario were also pleased to welcome an area consultant in the person of **Blake Carter**. Blake also attended the Council meeting in May and looks forward to beginning his work in August 1989.

Blake comes most recently from Lakeview Church, Thunder Bay where he has been the minister since 1983. Prior to that he was interim minister at First Church, Portage La Prairie and minister at St. Paul's and Victoria Churches, Sault Ste. Marie.

Blake graduated from Fort William Collegiate prior to attending Lakehead Teacher's College where he received his diploma in 1969 and Lakehead University where he received his B.A. degree in 1974.

In 1974 after teaching for five years Blake entered Knox College, receiving his Master of Divinity in 1977. Continuing studies at Presbyterian School of Christian Education, he received a Master of Arts in 1982.

- Photo: W.N. Stevenson

- Blake Carter

Blake is particularly interested in Christian Education and looks forward to using his abilities in this area.

BIRTH ANNOUNCEMENT

Beth Anne Yando, AEC for the Synod/Synodical of Quebec and Eastern Ontario is the proud mother of a BABY GIRL

BORN: July 26, 1989 at 4:20 p.m.

WEIGHT: 7lbs. 8 oz.

NAME: (Beth) Evelyn Elizabeth May named after her two grandmothers.

wms highlights

SYNODICAL NEWS

The 75th Annual Meeting of the **British Columbia** Synodical was held March 13th & 14th at Fairview Church, Vancouver.

On display were 13 Anniversary banners and a set of handwoven white linen pieces and pulpit fall, to be given to Council on behalf of Mrs. J. N. Allan.

Guest from Council was president Grace Jess. She spoke about conditions in Soweto and Mozambique and showed slides of her trip to the Middle East.

A historical quiz was organized by the historians and during tea and a social break the answers were found on various posters and materials on the walls.

The evening program "Celebration of Nations", arranged by Ivy Howard, consisted of songs, dances and skits from many countries ending with Swedish Reminiscences by Hildur Hermanson.

Five of the eight past presidents of Synodical who were present were given a copy of "Women Who Witnessed".

Mrs. Jess installed the officers.

PRESBYTERIAL NEWS

The Spring Rally of **Glengarry** Presbyterial was held May 18 at St. Matthew's Church, Ingleside, Ontario. The theme was "Here Am I, Send Me!"

Noon speaker was Lottie Sutherland whose topic was "Putting Enthusiasm in WMS". She spelled out her message using the word *enthusiasm*.

Afternoon speaker was Mary Nichol who was in Nepal for 42 years.

Mrs. Gordon Ross sang two solos. The Rev. Ed Smith of St. Matthew's closed with the benediction.

Peterborough Presbyterial met in St. Andrew's, Burnbrae on May 17 for the Spring Rally. Rena Wilson, Alma Fredricks and Phyllis Lake from St. Paul's, Peterborough conducted the worship service.

Joan Billan, Sharon Nelson and Louise Campbell sang "The Longer I Serve Him" accompanied by Fern Rutherford. Kass Whitefield, Cobourg spoke on her visit to Central America.

Guest speaker was Stan de Voogd who has taught and worked in Central America for eight years.

Lively singsongs were led by Faye MacMillan, Havelock and Jackie Kelly, Norwood.

Jean Abrams spoke about Armagh which is being renovated and turned into a women's shelter.

Ottawa Presbyterial Service of Celebration and Dedication took place at Knox Church, Manotick, Ontario with president Irene Nesbitt presiding.

Verbal sketches on the lives of Margaret Strang Savage, Bessie MacMurchy and Margaret Kennedy were presented by Mary MacKenzie, Susan McKellar and Jean Phillips, respectively. Margaret Boyd and Sandi Estabrooks witnessed on their own Mission dedication.

Ruth Davidson read the Scripture and Lil Davidson sang.

The free-will offering went to the WMS Anniversary 'Lahore' project.

Following the Service, everyone enjoyed fellowship and 'finger food'.

- Left to right: Helen Longstreet, Dora Hunter, Peggy Clark, President of Algoma Presbyterial, and Mary Quinn.

Three long-time members of **Algoma Presbyterial**, Helen Longstreet, Dora Hunter and Mary Quinn, are shown above cutting the 75th Anniversary cake at a special event in Sault Ste. Marie. The annual noon-hour luncheon meeting was held on March 18, 1989 at St. Paul's Church. The cake was made by Joyce King of Westminster.

Brockville Presbyterial held their May Rally on the 11th at St. Paul's Church, Kemptville, the theme "Through Jesus Christ We Serve". A bible study, in keeping with the theme, was introduced by Beth Anne Yando, AEC.

Guest speaker was Eleanor Knott who works with Inter-Varsity Christian Fellowship, Ottawa.

Holstein Park was the setting for the 1989 **Bruce-Grey** Presbyterial Children's Rally. Greeted by Ethel Miller, Presbyterial President, approximately 200 children and adults particpated in music, pottery, games and drama as well as enjoying nature treks to see the wild flowers in bloom. Fifteen congregations were represented. Special leaders who helped to make the day such a success were: Diane Leith, Music accompanied by Elaine Tully, Tori Smit and Mrs. Droog - Crafts, Barbara Tubb - Creative Drama, and the local youth community, games.

The children presented their money in a wishing well to follow the theme "Pennies for Paula and Peter". $152.00 will be sent to needy children in Bruce-Grey. The Highlight of the day for the children was a visit from Baxter - a Canadian-born camel owned by Mr. Calder who gave a very informative talk. Anne Marie Morgan, Children's Work Secretary gave a History of the first Rallies.

LOCAL NEWS

The WMS of **St. Paul's, Caintown,** Ontario held their Thankoffering service at the church on April 23rd. Mildred Gorman presided and described the Purpose and work of the WMS (WD) and the celebration of 75 years now being recognized. Special music was provided by Marshal Wallace, Barbara Morrison and Elaine Covey. The pastor Ken Horne gave a devotional message and prayer.

Phyllis Jackson of Brockville described the life of people in South Africa as she experienced it while visiting her son there. She displayed many beautiful artifacts.

At the regular meeting in May, special attention was given to the 75th Anniversary celebration. A history of the WMS was read, also an article about Dr. Elizabeth Beatty, first medical missionary to India. Anniversary cake was then served.

Four members of St. Paul's, Caintown WMS were presented with Life Membership certificates in recognition of their devotion to the work of the Society: Valdiva Earl, Phyllis Edmunds, Mildred Gorman and Margaret Rusland.

To celebrate the WMS 75th Anniversary a service was held at **St. Andrew's, Stirling,** Ontario with our sister church West Huntingdon. Participants included Anne McDonald who gave the Call to Worship, Lois Bennett who told the children's story and Mabel MacMillan, scripture and prayer response. Readers were Helen Thompson and Barbara Twiddy, West Huntingdon, Bev Adams and Grace Dykstra, Stirling, Offertory Prayer given by Krista Bernstein, West Huntington and Mabel MacMillan a reading entitled "Women in Witness". Guest speaker was Doreen Dath, a member of Council Executive.

A beautifully decorated cake and a time of fellowship was enjoyed following the Service.

-Doreen Dath (left) with Mabel MacMillan (centre) and Anne McDonald.

Mrs. Margaret Smith, president of the Mary and Martha WMS group of **St. Andrew's** Church, **Strathroy,** Ont. was one of four district people to be presented with a Community Service Award by John Sweeney, Minister of Community and Social Services. She was recognized for her 25 years of volunteer service with children with developmental disabilities at the preschool in Strathroy. She has also been active as a leader in Brownies for 25 years, six of them as District Commissioner, as a Sunday School teacher for several years and as a volunteer at Strathroy Middlesex General Hospital.

The annual Ten Days for World Development Concert was held in **Fort Qu'Appelle, Saskatchewan** on May 15, 1989. Young people of Fort Qu'Appelle, Balcarres and Dysart gave generously of their time.

The Valley Trio gave pleasure in their well chosen songs as did Donna Caruso, singing and playing songs she composed herself.

Funds received from this concert are being sent to a refugee camp in Honduras, five kilometres from the border of the war-torn El Salvador to help finance the needs of four elementary schools.

The WMS of **St. Andrew's** Church, **Priceville,** Ontario celebrated the 86th Anniversary of WMS and 101st Anniversary of the Willing Helpers Society on May 11, 1989 with Rev. Dr. Bruce Miles, Moderator of the 114th General Assembly as guest speaker. Rev. Miles spoke of his trip to Africa last fall.

An anniversary cake decorated with the WMS logo "Go and Tell" was served to visitors from surrounding congregations.

- Mrs. Nan Budding, with 10 "T" shirts for the boys in Nepal, where Nan and her husband Hubert are serving with the Board of World Mission. Nan was home on a short holiday and while visiting Finch, Ontario, Mrs. Marney Henry entertained her with an "Open House Tea Party", at which time Nan showed some slides and spoke briefly on their life and work in Nepal.

On May 7th the Presbyterian Women of **St. Columba, Belleville**, Ontario conducted the morning service. Approximately 20 women participated, being greeters, ushers, readers, choir, story-tellers and hostesses. The people were welcomed to a festive church decorated with flowers and balloons saying "Go and Tell".

The sermon, like a good Presbyterian one, was presented in three short meditations: Remember - Give thanks - Celebrate. We "remembered" the courageous women who served the Lord in their time and started the WMS; we "gave thanks" for the Presbyterian Women's group in our own church, and for the Lord's guidance over the years; we celebrated and asked for the Lord's blessing in the years ahead.

After the service the celebration continued with coffee, tea and a cake decorated in the Go and Tell theme. All the children received a balloon.

The Provincial Ten Days for World Development annual meeting with seven committees represented met at Echo Valley Centre, **Fort Qu'Appelle, Saskatchewan** on April 28 and 29.

The highlights of the reports showed groups held study sessions using Ten Days material, hosted a Third World Visitor, Binia and people from a Nicaragua sewing co-op, held a prayer vigil, were involved with Moose Jaw Food Bank, held three public meetings re Catholic Bishops' statement, hosted speakers from the Philippines, Nicaragua and Zimbabwe, participated in the Election Priorities Program, spoke at schools, had display and program at Library and held an ecumenical service. The summer plans of the Central Butte group include a booth at the Fair, a float in the Parade and some street theatre.

In North Battleford a tea was held with informational displays by Ten Days and United Church Outreach, Lutheran World Relief, Mennonite Central Committee, Development and Peace, Amnesty International and Save the Children.

The Rev. Ben Fubara-Manuel, a Licentiate of the Presbyterian Church of Nigeria, was the guest speaker at **Erskine** Missionary Fellowship, **Ottawa**, Ontario when they celebrated on Mission Sunday. How fortunate to have this young man to help us celebrate the 75th Anniversary of the WMS.

Ben was visiting Canada prior to attending the conference on Evangelism and Mission of the World Council of Churches in San Antonio, Texas.

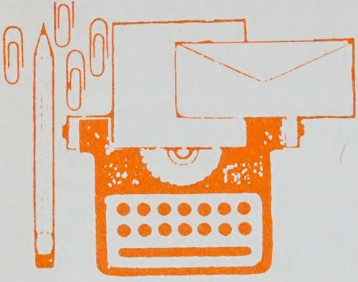
Members of our group read the Scripture lessons, ushered, received the offering and hosted the coffee hour at which the Rev. Fubara-Manuel played guitar and sang some of his own compositions.

St. Giles, Sarnia was filled for a special Sunday evening service, May 7, planned by the Presbytery of Sarnia in recognition of the 75th Anniversary of the WMS(WD).

In his message, the Rev. Deane Cassidy, Strathroy, paid tribute to the important ministry of the WMS.

- The Rev. Rosemary Doran, an officer of the Society, shown at her ordination on May 28 at Knox, Windsor. Rosemary has been appointed Interim-Minister at Riverside Church, Windsor.

Our readers write:



To the Editor

Over the last few years, more and more people are calling the officers of the Women's Missionary Society officers of Council or of Council Executive. This is not correct.

Our President presides at the annual Council Meeting and at meetings of Council Executive but she is President of the Society. The same is true of the other officers appointed by Council.

This mistake probably crept in because of the way the Presbyterian Church in Canada refers to the Moderator of the --th General Assembly. That is his official position. Between meetings of the General Assembly, he is still officially the Moderator of the --th General Assembly.

Our set up is different from that of the church. The officers are elected at the annual Council meeting to be officers of the Women's Missionary Society and to act in that capacity between Council Meetings.

If you ask any of our Presidents, past or present, she will say emphatically that she considered herself the President of the whole Society.

Congratulations on an excellent Anniversary issue [May 1989]. I like the cover!

Sincerely,
Mary Peckover

To the Editor

The dreadful news from China last weekend has reminded me that I intended to send you a note of appreciation for all the China articles and letters that have appeared in recent issues of Glad Tidings. It is good to have our own missionaries writing from Hong Kong. I particularly enjoyed the interesting travelogue by Grace Hope Stevenson in the March issue, with her clever sketches and fascinating descriptions. It brought back many memories of my six years in China (1945-51). I had lived in Shanghai, and visited Hangchow, Sian and Canton. I never did get to Peking and the Great Wall, although in our last two years in China we lived in the North West, not far from the western end of the Great Wall. Those were War years, and not a time for exploring! The terra cotta army near Sian had not then been discovered.

The whole world must have been deeply shocked by the news of the terrible massacre of students in Tien-an Men Square (the name means Gate of Heavenly Peace!) in Peking, and for "old China hands" the news was heartbreaking. My husband and I were in N.W. China forty years ago when Chairman Mao led his victorious army across China. There must have been terrible battles for the large cities, but in our small walled town near the Gobi Desert the diplomatic citizens decided that discretion was the better part of valour and turned out in the streets to welcome their Liberators - only the men-folk, not a woman or child was to be seen. We watched from the flat roof of our mission compound as soldiers of the Red Army marched down the street to the Yamen - grim-eyed men, heavily armed. We wondered what the future held for our China neighbours. Our compound was occupied, but in an attempt to win over the local people army bands played, street shows appeared, and posters promising Religious Liberty appeared all over town. I do not remember hearing of any one incident as dreadful as last weekend's massacre taking place in Peking or any other large city during that Revolution. We were able to stay for another year before the mission (China Inland Mission) decided to evacuate, on the advice of Chinese church leaders, not by Government order.

Mao ruled with an iron hand - death or imprisonment was the fate of all who opposed him. Students were taken from schools and colleges to build roads and bridges at the frontiers, or conscripted as Red Guards in a cultural revolution that spread violence and destruction across the land. Premier Deng who followed Mao was much more moderate, and conditions gradually improved. Churches and seminaries were re-opened, students went back to school, the Bamboo Wall came down as foreigners were allowed in to help modernize China's primitive industry and transportation, and Bibles are being printed in China in the simplified script. I find it hard to believe that the order to fire on the students was given by Deng, 84 years old and sick in hospital, if not already dead. He is called a "Hardliner", but this is contrary to his record.

This situation challenges the Christian churches in the West to pray for China, that Civil War may be averted, peace be restored, and that the forward steps of the last decade may not be reversed.

My personal greetings and congratulations on your work as Editor.

Sincerely,
D. Joan Posno
(former Editor, The Presbyterian Message.)

historia

A Union Society of the Woman's Foreign Missionary Society was inaugurated in Guelph in 1884. Women from Chalmers, Knox and St. Andrew's Churches met monthly for four years.

St. Andrew's hosted the first meeting of Guelph Presbyterial WFMS in May 1885. Mrs. David McCrae (poet John McCrae's mother) of St. Andrew's became first Presbyterial Secretary.

On October 17, 1888 St. Andrew's Auxiliary WFMS was inaugurated.

There were frequent visits of Canadian and overseas mission personnel and mission work in Canada included sending clothing and school supplies to Native Peoples in Manitoba as early as 1888.

In September 1905 the Eakin Home Mission Society was begun, honouring the minister of St. Andrew's, the Rev. Dr. Thos. Eakin, later principal of Knox College.

St. Andrew's two societies became the St. Andrew's Auxiliary WMS in May 1914. An evening organization was formed in 1923 and continues today with five active "circles".

PRESBYTERIAL AND SYNODICAL GIVINGS

January to June 1989

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
British Columbia	Kamloops	4,368.00		
	Kootenay	700.00		
	Vancouver Island	4,540.00		
	Westminster	11,360.00		
		20,968.00	59,618.00	35%
Alberta	Calgary-MacLeod	8,582.00		
	Edmonton-Peace River	2,550.00		
	Red Deer	3,000.00		
		14,132.00	59,087.00	24%
Saskatchewan	Prince Albert	1,173.00		
	Saskatoon	4,026.00		
	South Saskatchewan	7,379.00		
		12,578.00	28,350.00	44%
Manitoba & Northwestern Ontario				
	Brandon	2,745.00		
	Superior	875.00		
	Winnipeg	4,365.00		
		7,985.00	41,437.00	19%
Hamilton & London				
	Bruce-Grey	8,363.00		
	Chatham	12,315.00		
	Hamilton	26,500.00		
	London	11,000.00		
	Maitland	5,100.00		
	Niagara	12,815.00		
	Paris	5,330.00		
	Sarnia	12,032.00		
	Stratford-Huron	13,347.00		
		106,802.00	335,893.00	32%
Toronto and Kingston				
	Algoma	1,696.00		
	Barrie	19,650.00		
	Brampton	9,225.00		
	Kingston	7,853.00		
	Lindsay	5,000.00		
	North Bay	2,358.00		
	Peterborough	5,299.00		
	East Toronto	34,000.00		

	West Toronto	8,205.00		
	Waterloo-Wellington	12,500.00		
		105,786.00	348,990.00	30%
Quebec and Eastern Ontario				
	Brockville	4,200.00		
	Glengarry	6,574.00		
	Lanark-Renfrew	9,000.00		
	Montreal	13,926.00		
	Ottawa	9,100.00		
	Quebec	2,802.00		
		45,602.00	151,367.00	30%
TOTAL		**313,853.00**	**1,024,722.00**	31%

Available Soon!

"Hope, Joy, Peace and Love"

A CHRISTMAS WORSHIP SERVICE*

FOR NON-ENGLISH SPEAKING GROUPS

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- **French**
- **Cantonese**
- **Spanish**
- **Korean**
- **Taiwanese**

The 1989 Christmas Worship Service will be off the press shortly. Order copies for your group from:

GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7
(1)-416-441-2840

Indicate number of copies (up to 50 may be ordered and freely photocopied). State which language: French, Spanish, Korean, Cantonese, Hungarian or Taiwanese.

*To be published in English in the November 1989 GLAD TIDINGS.

PLEASE SHARE THIS AD WITH NON-ENGLISH SPEAKING GROUPS IN YOUR AREA

In Remembrance

Mrs. Mary Colwell,
St. Andrew's, Beeton, Ontario

Mrs. Ruth Graham,
Elmvale, Ont.

Mrs. Ellen Mills,
Chalmers, London, Ont.

Miss Rae Semple,
Elmwood Avenue,
London, Ont.

Mrs. Elizabeth (Betty)
Hammond,
New St. James, London, Ont.

Mrs. Dorothy Perks,
St. Paul's, Peterborough, Ont.

Mrs. Clare (Gladys) Reith,
First, Seaforth, Ont.

Agnes Isobel Jones,
Westminster,
Smiths Falls, Ont.

Mrs. Marjorie Braden,
Glenview, Toronto, Ont.

Mrs. G. B. (Lillian) Davidson,
Queen St. E., Toronto, Ont.

Mrs. Wilhelmina Clarke,
St. Paul's, Winchester, Ont.

Mrs. May Young,
St. Andrew's, Wingham, Ont.

Gladys Fairbairn,
First, Winnipeg, Man.

To God's World

Were you to go in search of notes
To write a symphony,
Where better to begin the score,
Than by a maple tree.
In summer breeze, the spinning seeds
Play out a tinkling melody.

And, if you go in search of notes
To write a symphony,
Walk softly by a rippling stream
That rushes to the sea.
The liquid music flows along,
In ever joyous key.

Then, as you seek the final notes
for such a symphony -
Hear that bright bird toss up its heart,
In soaring ecstasy.
No sweeter offering to God's world
Could ever, ever be!

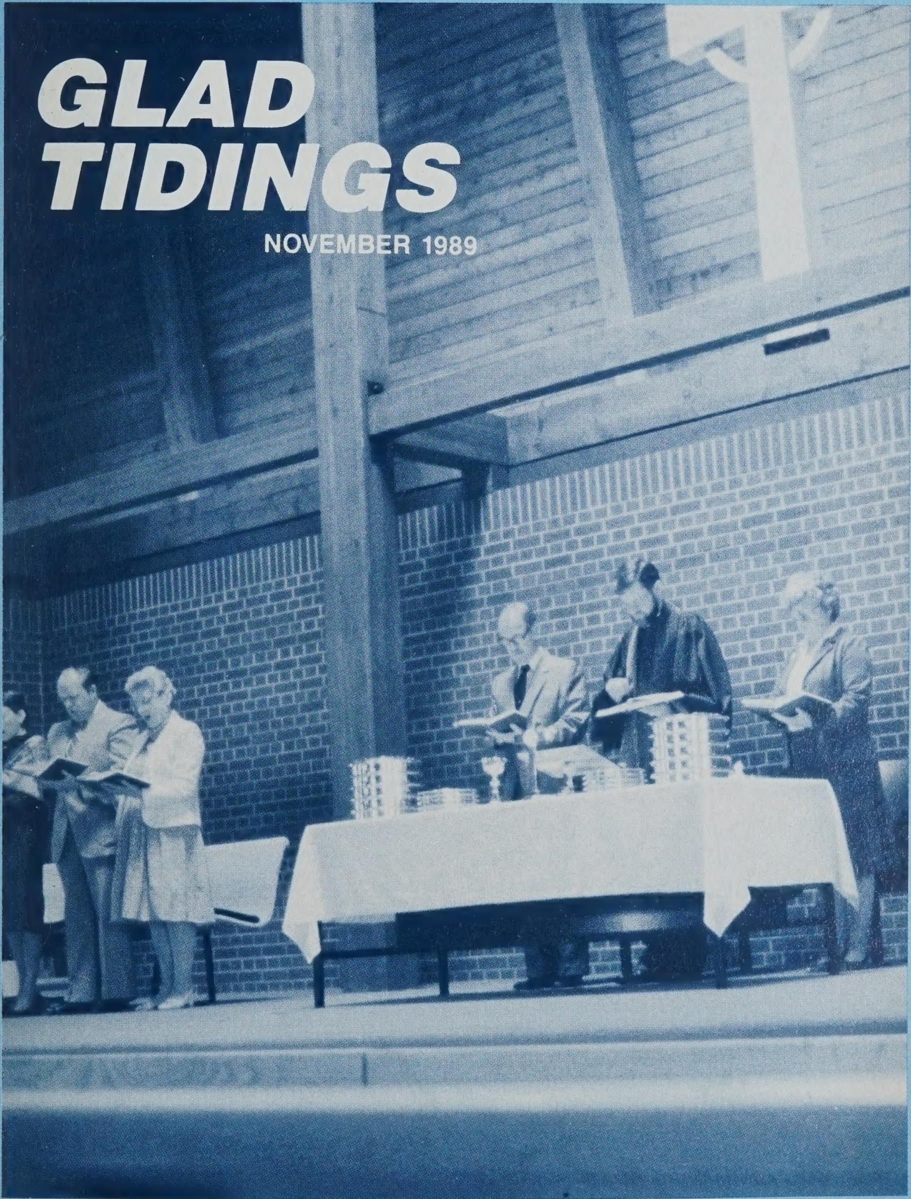
Jean Rowat

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

NOVEMBER 1989



... More on Children at the Lord's Table

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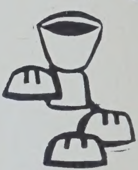

Children at the Lord's Table

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Cover banner, August/September 1989 issue was made by the Goforth group at Knox Church, Calgary. Special congratulations to all the women who worked on the banner, especially Irene Foster and Norma Cooke.

CREDITS:
Cover Photo of St. Mark's Presbyterian Church, Don Mills, Ontario taken by W. Neville Stevenson.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

To Friendship...

When Jesus commanded, "Love each other as I have loved you" in John 15:12, he was speaking of friendship. One has only to read the "personals" column in the local newspaper to see how many people long for meaningful relationships, for companions, lovers and friends.

In the bustle of busy lives today, there is often little time for the wonderful intimacy of friendship. Living in a big city, I miss the casual easiness with which my mother spent many happy hours chatting over the backyard fence to a friend. Yet, friendship is one of the greatest gifts we have to share with each other.

It is a gift that brings responsibility, for to have friends, you must *be a friend.* True friendship lies not only in the giving of self to others but in the receiving. It is the opening of hearts and minds to each other so that there is an easy exchange of love and caring.

Good friends are present for us if we need to talk, to complain, to laugh, to cry. "You can call me any time", a friend will say, "even in the middle of the night." Often, it's just knowing we can do that, that helps us over a rough spot.

True friends do more than listen and share. They will tell you gently and honestly if you're making a mistake, if you've got spinach between your teeth or your slip is showing. Like a loving parent they will even watch you stride headlong towards disaster and be there to pick up the pieces.

The love of a friend remains constant, like the devotion of an animal. How often do those of us with pets share our joys and sorrows with them? I know I've left a few tears on furry coats over the years. Like good friends, animals never judge or criticize. They just accept us for what we are.

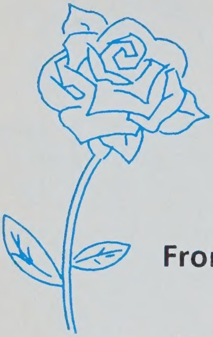
Friendship, like a rare flower in a garden, must be nurtured and tended constantly or it may wither and die.

Fortunately, for most of us, friends can be found without looking very far. I am blessed to count among my friends some of my colleagues, my neighbours, members of my congregation and especially my mother, my husband and my children. They say you can't choose your family but you can choose your friends. How fortunate are those who count their family among their friends!

Yet we are all part of the family of God. As God's children we are required to love each other. When that love is reciprocated, friendship is born. In the circle of that warmth we can be ourselves, warts and all, and we can allow others to be themselves too.

A true friend is a gift of God. We can return thanks to God by cultivating those gifts, and remembering too how God gave us the greatest gift in God's own Son. Jesus showed his friendship to all in the sacrifice of his life. We can show our friendship in our obedience to his commandment to love others as he loves us.

June



The Rose

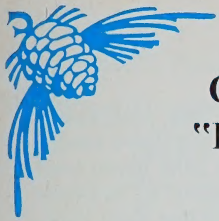
I snatched the half op'd rose
From under autumn's dark'ning sky;
As winter's winds arose,
Pink beauty surely soon would die.

To grace my humble home
I placed the flower with gentle hand;
Its sweet perfume soon wafted round,
Its chemistry, a mystery grand.

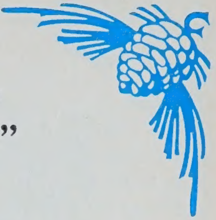
We shall live by the sweat of brow
The Book does solemnly proclaim;
But God gave beauty in our world
So life would not become mundane.

Though we of lowly dust are made,
God touched us with a soul that knows
The beauty of the sunset sky,
And sense to smell the sweet of rose.

Elsie M. Curry



Christmas Worship Service "Hope, Joy, Peace and Love"



by Lynda Reid

Opening hymn: "Lift up your heads, ye mighty gates (#119 Book of Praise) or
"Come, Thou long-expected Jesus" (#114 Book of Praise)

During the singing of this hymn, the worship leader will set up a table with a white cloth and three candles - one purple, one white, one pink.

Call to Worship:

Leader: Praise God with shouts of joy, all people!
People: Sing to the glory of God's name and offer glorious praise!
Leader: Say to God, "How wonderful are the things you do!
People: Your power is so great that your enemies bow down in fear before you.
Leader: Everyone on earth worships you; they sing praises to you, they sing praises to your name."
People: Come and see what God has done, with wonderful acts among us.

Psalm 66:1-5 TEV (adapted)

Prayer: (leader)

O God of the Covenant, throughout history you have been faithful with your love, your care and your protection. The gift of your son Jesus to the world, perfectly restored that covenant. For your wonderful acts among us, we humbly worship and adore you.

Forgive us, merciful God, for the times when we have been unfaithful to you or when we have been too busy to do service in your name. In the midst of Christmas preparations, give us interludes in our schedule that point to the true significance of Christ's *birth* day. Help us to be alert to those unexpected moments to proclaim the gospel message of love.

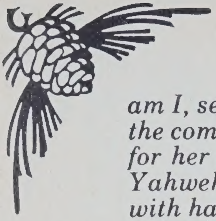
God of grace, so fill us with the holy spirit, that we may truly worship you this day and celebrate the coming of our Lord Jesus Christ. Amen.

MEDITATION AND RESPONSES

Hymn: "Lo, how a Rose e'er blooming"* Verse 1.(#135 Book of Praise) (may be a solo voice)

*Because this hymn is important to the theme, it must not be substituted.

Reader 1: (representing Isaiah) light purple candle
I was a sinful man, living among a sinful people. "In the year that King Uzziah died, I saw the Lord. He was sitting upon a throne, high and lifted up and his robe filled the whole temple." (Isaiah 6:1) In my vision, I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here



am I, send me!" (Isaiah 6:8) Before Yahweh's throne, I accepted the commission laid upon me: to proclaim judgement upon Israel for her sins. The sins of the people were terrible and great and Yahweh's punishment would be harsh. As I prophesied to those with hard hearts and minds, I came to understand not only Yahweh's hurt, but also the depth of Yahweh's love for Israel. I could not give up on the HOPE that one day a child would be born and be given the name "Immanuel - God is with us." My last word for Israel in this time of faithlessness and trial was a word of profound hope and great joy.

Reader 2: Isaiah 9:2, 6-7

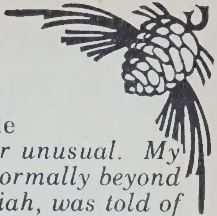
Response (in unison): Loving and gracious God, we come to You filled with the hope of Isaiah. In the darkest moments of life, you are present. In the darkest times of the world, you break into history with promise and a renewed vision for your children. Thanks be to you, O God, for **hope**. Amen.

Hymn #135 Verse 2 (may be a solo voice)

Reader 3: (representing Mary) light pink candle
Life, and all it brings, lay ahead of me - I was a young woman, betrothed to a wonderful young man. I waited with impatience to begin my life as a wife and a mother. However, before Joseph and I could celebrate our marriage day, Jehovah's messenger, the angel Gabriel, came to me and said, 'Hail, O favoured one, the Lord is with you!...Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a Son, and you shall call his name Jesus.' (Luke 1:28, 30-31) I was afraid. To be pregnant before marriage was not acceptable in my community; Joseph could have refused to continue with the marriage arrangements; raising a child on my own would be difficult. For some time I shared this mysterious secret only with Jehovah, and through prayer and meditation found the comfort and courage I needed to face life. Our first son brought great joy to our young lives even though there were many confusing symbols associated with his childhood: the shining star, the visit of the shepherds and the strange gifts of gold, frankincense and myrrh!

Reader 2: Luke 2:8-19

Response (in unison): Father of our Lord Jesus Christ, we come to you filled with the joy of Mary. As we prepare for the celebration of the birth of Immanuel, we remember your precious gifts that bring us joy - creation, health, family, friends, the church of Jesus Christ, the opportunities we have had to celebrate accomplishments. Thanks be to you, O God, for **joy**. Amen.



Hymn: #135 Verse 3 (may be a solo)

Reader 4: (representing John the Baptist) light white candle
The story of my birth and childhood were rather unusual. My mother, Elizabeth, was of an advanced age and normally beyond her childbearing years. When my father Zechariah, was told of my conception, he could not believe it and was unable to speak from that moment until I was born. I was brought up as a Nazirite with no scissors touching my hair and no razor my face. It was assumed that I would follow in my father's footsteps and become a priest in the Temple. When I was a young man, I was led by God's Spirit to the wilderness where I spent much time communing with God for strength, understanding and direction. 'Prepare the way of the Lord, make his paths straight.' (Matthew 1:3) I began preaching to the people during a Sabbatic Year which was a time set aside for both the fields and the field labourers to be at rest. The people were then free to listen as I proclaimed the advent of the Kingdom of God and the baptism of the Holy Spirit. I was able to reach the people. They repented of their sins and were baptized. I baptized with water, but I knew there was another One coming who would baptize with the Holy Spirit. One day Jesus came to me for baptism. I hesitated. I knew him because he was related to our family, but this day was different. There was a sense of awe surrounding him and I perceived that God had blessed him in a special way. I was not worthy to undo his sandals and he wanted me to baptize him. 'And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting upon him.' (Matthew 3:16) When the dove ascended, hope, joy and peace descended upon that place!

Hymn: #135 Verse 4 (in unison)

Response (in unison): Almighty and merciful God, we come to you filled with the peace of John the Baptist. At this advent time we pray for peace in our lives, peace in our homes and churches, peace in our world. We thank you for the gift of Christ and that he showed us a perfect love and a perfect peace. Help us to share with others the hope, the joy, the peace, the love that we experience at Christmas time. Thanks be to you, O God, for the gifts of **hope, joy, peace** and **love**. Amen.

The Offering and prayer

Hymn: "O Little Town of Bethlehem" (#130 Book of Praise)

Benediction:
Leader: May the Lord himself, who is our source of peace, give you peace at all times and in every way.
People: The Lord be with (us) all. Amen. II Thess. 3:16 TEV

Honouring Stages in the Life Journey

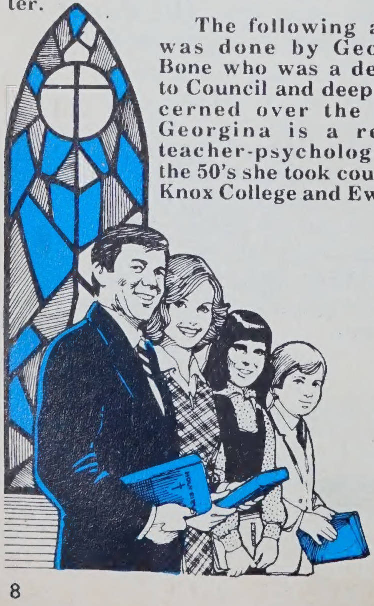
More Thoughts on Children at the Lord's Table

by Georgina Bone

A resolution was brought to Council in May 1989 asking that, since there is a need for biblically-based study materials, which investigate the topic of children at the Lord's Table without making a statement supporting any one point of view, and that since the study of this topic requires consideration of the stages of child development as well as theological issues, that Council arrange for the preparation of study materials and discussion outlines on the above and that these be made available to the membership of the Society.

Following a great deal of group discussion, the recommendation was brought and accepted that since the concensus of the discussion groups was that WMS members need to be reminded of available resources and since the BCL has in preparation a new publication "Welcome in the Family", which discusses the topic and lists resources under the headings "Children and Faith Development", "Children and Worship", and "Children and Communion", that the Children's and Teenage Working Group review this publication and/or prepare an article for the Glad Tidings on this matter.

The following article was done by Georgina Bone who was a delegate to Council and deeply concerned over the issue. Georgina is a retired teacher-psychologist. In the 50's she took courses at Knox College and Ewart.



She then worked for three years as Regional Secretary for the WMS in Saskatchewan, later returning to work in the public schools in Saskatchewan. Georgina holds a B.Ed.,B.A. (U of S), M.A. (Columbia, Teacher's College), Ph.D (U of A).

To assist in discussion and action, readers are invited to use this article and "Children at the Lord's Table" by Dorothy Henderson, Glad Tidings April 1989.

Readers are also reminded of the actions taken by the 113th General Assembly: "That Sessions be encouraged to invite baptized children of faith to the Lord's Table. This would involve prior consultation with and permission from the child's parents and careful instruction in the meaning of the Sacrament."[1]

"That Sessions be encouraged to invite to the Lord's Table children who have previously been welcomed to the Table in other congregations."[2]

"That the Board of Congregational Life be instructed to consult with the Committee on Church Doctrine to discuss the worship and nurture implications of recommendations 1 and 2 with the view to bringing forth some guidelines to enable congregations to develop the nurturing aspect in the order of worship to be in harmony with this invitation."[3]

One response to the General Assembly's instruction to the BCL was the production of the booklet "Welcome in the Family". Other resources to aid in your study of this issue are listed at the end.

This year's General Assembly was reminded that it is still clear that session has the responsibility for admitting people to the Lord's Table and that a specific chronological age has not been a requirement in our church. Changes may be made to the Book of Forms in order to distinguish between admission to the Lord's Table and Voting Membership which are ongoing concerns of some presbyteries, and will help to make for a more uniform practice with the Church.

FOOTNOTES

[1] Acts & Proceedings of the 113th General Assembly, The Presbyterian Church in Canada, 1987, p.37.

[2] Ibid, p. 244.

[3] Ibid, p. 70.

[4] Living Faith: A Statement of Christian Belief, © 1984 The Presbyterian Church in Canada, p. 15:6.1.3.

The Women's Missionary Society has a tradition of being deeply interested in the church's ministry to children. One of the gems of information on the "River of Faith" display prepared for our 75th Anniversary celebration revealed that a member of the Society in the 1800's was considered "a bold woman" because she introduced physical exercise into the program for children. More recently, some of us have been struggling with how to respond to the proposal that the church's ministry to children should include inviting children to participate in the sacrament of Holy Communion.

This proposal has far-reaching implications for all of us. According to the pamphlet, *Welcome in the Family*, the decision to have children attend the Lord's Supper,

> *affects your congregation's worship, educational program and pastoral care. You may have to rethink your view of ministry to children and their families, your conception of faith and your ideas about what membership in the church means.*[1]

A good example of how this issue may cause us to examine our own beliefs occurs when someone says, "The Lord's Supper, like prayer, the Bible and preaching, is a means of grace. If we think that children should pray or read the Bible, why shouldn't they take part in the Lord's Supper?" This forces us to think, "What is a sacrament? Is it different from other church activities?"

A little research reveals that the term sacrament comes from the Latin "sacramentum", a Roman soldier's sacred pledge of loyalty to the emperor. Christians adopted the word and gave it new meaning, but the idea of life-long commitment was retained. *Living Faith: A Statement of Christian Belief*, is a Canadian Presbyterian booklet which tells us that in Holy Communion we pledge allegiance to Christ as Lord. The inclusion of publicly professed commitment to Jesus Christ in the ritual is one way a sacrament is different from other means of grace. Thus, we have to ask ourselves, "When is it desirable to ask a child to make this type of commitment and profession of faith?"

That question leads to another one -- "What is faith?" In the last two decades there have been many publications describing "the faith journey" or "faith as a verb". Some writers define faith as those beliefs which help us make sense of our life experiences -- but the beliefs need not be Christian. In our own denomination, those who support inviting children to take Holy Communion refer to faith as "a lifelong process of growth which may begin in childhood".[2] Faith as a process is not the way in which the word is used in the Westminster Confession of Faith when it refers to the body and blood of Christ being present spiritually to the faith of believers during communion. Here, it is used as a noun, not a verb. When we approach the communion table with "faith", does this mean a vague, beginning interest in the gospel story or should we have made some decision about our relationship to God the Creator and Jesus Christ as redeemer?

The literature supporting the participation of children in the Lord's Supper often includes personal anecdotes describing the mature insights of young children. Others, without giving a shred of evidence, assert that children have astonishing religious abilities. John Westerhoff III, for example, suggests that Holy Communion is a mystery

which children may understand better than adults.

Researchers who scientifically investigate the behaviour and thought processes of children are not so optimistic. The results of their investigations indicate that not only do children have obvious limitations in understanding, they frequently arrive at extremely inaccurate and mistaken conclusions. Take, for example, the child who knocked on the church door and asked to speak with God because he had heard that this was "the house of God". That child's request illustrates the literal thinking of a child in what the psychologist Piaget calls the "concrete operations" stage.

At this stage, when children are between seven and eleven years, they usually take words at their face value and interpret them in a materialistic and physical way. God is usually thought of as a human figure with the authority of adults and special magical abilities. Their approach to the Bible is also influenced by their tendency to interpret it in concrete, literal terms. This frequently means giving concrete interpretations to the Bible stories based on the child's modern experience. A child hearing of the "flight into Egypt" of Joseph, Mary and Jesus might draw a picture of them seated in an airplane.

Before inviting children to the Lord's Table it is essential to try to think the way a child thinks. What do the words and actions of this ritual mean to someone whose characteristic way of thinking is literal and materialistic?

Before the teen years, children have great difficulty with ideas about space and time. To them, there is little difference between ancient history and the year they were born. This is illustrated by the nine-year-old who said to his mother, aged thirty, "Mom, what was it like in the olden days when you were a kid?" His mother's childhood is ancient history to him.

Parents who try to prepare children for a long car trip know the frustration of trying to explain time and geography to children. Even though they go over the map and explain that it will be five "sleeps" before getting to grandma's, after only a few hours on the road, a six-year-old is likely to say, "Aren't we there, yet?" Children develop concepts of time, space, geography and cause and effect slowly.

Sometimes we assume that when a child repeats a phrase he has heard from an adult or imitates adult behaviour that he has real understanding. This isn't likely. When children draw pictures of their ideas or tell stories in their own words, we realize that Piaget was right -- typical childhood thinking has multitudes of wrong assumptions and faulty conclusions. It is the task of children to work on these confusions and clarify them. It is our task to put ourselves in their sneakers and walk with them without expecting them to think and feel like adults.

Perhaps the most appealing argument for including children at the Lord's Table arises out of the concept of the church as a community of people in a covenant relationship with God. Acceptance into the covenant community is marked by the sacrament of Baptism. Some theologians suggest that since children are baptized into membership in the church, this confers on them the same rights and responsibilities as adults. According to this view, to treat children differently from adults is to deny them their rights. They make no mention of the responsibilities of church membership.

Some writers suggest that asking children to wait until their more mature years to participate in Holy Communion is to "drive a wedge" between baptism and the Lord's supper. In opposition to that view, others point out that there is a difference between adult baptism and infant baptism. An adult who is baptized professes his faith. An infant cannot do this. According to *Living Faith*, "Those baptized in infancy are called in later years to make personal profession of Christ."[3] Thus, there is clearly a difference between adult and infant baptism. The relevant question is, "What difference does it make that infants do not have any participation in the decision to be baptized?"

The opinion that there is no difference between membership as a child and membership as an adult ignores the reality of childhood. Although an infant born in Canada is a citizen just as certainly as his adult parents, the condition of childhood requires freedom from adult responsibilities. Although a child is a citizen, he is not allowed to vote, drive a car or do any of the other things that involve mature responsibility. Similarly, the child is no less a family member even though she is not a wage-earner. Children should not be given responsibility until they are ready for it.

One of the sins of our culture is to disrespect the value of being a child and to disregard the gifts that children, as children in their own right (not mini-adults), bring to our society. Commercial interests exploit the desire of children to imitate adults and thus lure them into adult behaviour long before they are able to cope with it adequately. The covenant community of Christians must not fall into this trap. We must honour childhood as a unique and respected stage in the life journey. We must recognize that children's needs are not the same as adult needs. We must not assume that because Holy Communion is a means of grace for adults that it is also a means of grace for children.

Before we bring children to the Lord's Table, we will be betraying the vows we made at their baptism if we do not seriously consider if they are ready for this stage of responsibility. In addition, we must realize that there is the problem of complacency. The danger is that by inviting children to the Lord's Table we feel satisfied with our ministry and yet we have done nothing to enter the reality of the child's world to learn how best to communicate the

Discerning the Spirit does not mean simply to embrace all change. Rather, it means to look for God's direction when our communal life and spiritual journey lead us out into unfamiliar terrain

The Adult Journey,
Pentecost 1989 Year C,
Edited by
Frank T. Hainer,
Presbyterian Publishing House,
Louisville, KY.

gospel in terms that are appropriate for use with children.

The development of personal identity is another matter which should be of utmost concern when considering the church's ministry to children. Put simplistically, we might say that identity is the answer a person gives himself to the question, "Who am I?" It is our conception of who we are and how we relate to the rest of the world. Development of identity begins at birth. During childhood, our identity is given to us by our parents and we "identify" closely with them.

When the teen years arrive, the young person must re-adjust and reorganize his sense of identity so that he sees himself as an independent person with his own unique personality. Serious problems occur if a teenager does not work out his own sense of self rather than simply accepting an identity given him by his family or put on him by his peers. In the sacrament of Holy Communion, Christians demonstrate their identity as those who are committed to a life in Christ.

With regard to children, we must consider the consequences of having them demonstrate an identity which they have not chosen for themselves. What happens to their sense of identity as Christians when they go through the adolescent stage of separating from the family and developing an identity of their own? Let us pray that they will not think of Holy Communion as "What I did as a kid", and that they will not feel they must leave that behind them with the rest of their childhood.

Like Paul, many adolescents say, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways."[4] It is tempting to make assumptions about children's religious abilities which make us feel good, but which are not based on the reality that Paul so eloquently stated -- that children talk differently, think differently and reason differently from adults. As members of the Women's Missionary Society, let us rededicate ourselves to learning more about children's needs and ministering to them on their terms. In this way we can support the adolescent who, in giving up childish ways, does not give up his precious heritage of the gospel.

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1. *DeWolfe, Lawrence.* Welcome in the Family. Board of Congregational Life, Presbyterian Church in Canada, Don Mills, 1989, p.8.
2. Ibid, p.3.
3. Living Faith: A Statement of Christian Belief, Presbyterian Church in Canada, Don Mills, 1984, p.20.
4. I Corinthians 13:11

RESOURCES: CHILDREN AND COMMUNION

Welcome in the Family *by De Wolfe, Lawrence*, 1989, Board of Congregational Life, Presbyterian Church in Canada, Don Mills. (RDC)

Signs of God's Love - Baptism and Communion by *Fogel, Jeanne S.*, Geneva Press, Philadelphia, 1984. A picture story for five to eight year olds on the meaning of baptism and communion. (RDC)

Symbols of God's Love: Codes and Passwords by *Fogel, Jeanne S.*, Geneva Press, Philadelphia, 1986. A picture story book for five to eight-year-olds on the symbols found in the church including the symbols of baptism and communion. (RDC)

Young Children and the Eucharist, by *Holmes, Urban T.*, Seabury, New York, 1982. The book most quoted by those reporting to the Board of Congregational Life on their decision to permit. "The ability to reflect, to make judgments, to engage in formal operations is not necessary for the beneficial experience of a symbol." (BR)

Children of the Covenant: Towards a Re-thinking of the Place of Children at the Lord's Table, Committee on Church Doctrine, Presbyterian Church in Canada, Don Mills, 1984. Prepared to help sessions and congregations to explore the issues involved in inviting children to the Lord's Table. (RDC)

God's Family at the Table, Presbyterian Church U.S.A., Atlanta, 1981 (BR)

A set of resources for developing learning experiences for children and their parents.

- **Leader's Guide** - *by Thomas, Virginia and Davis.*
  - Suggestions for four sessions.
- **A Book for Parents and Children** - *by Thomas, Virginia and Davis.*
  - Activities for parents and children to do together.
- **A Guide for Parents,** *by Long, Thomas G.*
  - A small book for parents outlining ways the parents and/or guardians may support children's participation in congregational worship and especially at the Lord's Table.

Celebrate Pentecost 1989, Year C - The Adult Journey p.97-102, p.124. Good for Group Discussion. Examines this difficult issue in light of making changes. Presents pros and cons. (RDC)

RDC = Resource Distribution Centre
BR = WMS Book Room

Faith is a response to God's presence in the midst of life. It says "yes" to the God who is here.

Thoughts on readiness...

"...When I was preparing this sermon, even before leaving Japan several months ago, many people asked me if I was ready. Of course my answer was, just like many other Japanese, yes - and no. Yes, because I am always ready to respond to God's calling. I am always ready to accept his grace. I plead for his guidance. I am always ready. But at the same time, no. Because I never feel that I am fully prepared to respond to his calling. God calls us when we are not yet fully prepared. There is always a big space for the unknown. It seems to me that that is a necessary part for, if we feel we are fully prepared for God's work, there may be something wrong. Sometimes I feel I am not fully prepared. One hears so many advertisements, before going on a vacation tour. You must have this, you must have that. If you get all those things, you will never be able to move! The calling always comes unexpectedly, when we are feeling particularly unprepared or unworthy, but therefore ready to respond to his grace, his love, his hope. We put our confidence not in ourselves but beyond our ability, to the love of God. With his power we expect great things beyond our expectations."

- From *Living a thousand years in one day*, an address by Dr. Tom Takami, Director of the Asian Rural Institute.

What is Christianity About?

by Valmai Shearer

Sometimes I wonder if this century we need a new proclamation of faith, to be nailed to the doors of churches, much in the way Martin Luther nailed his 95 theses to the church door at Wittenburg. Here are some for a start. Have you any you would like to see added?

1. **Jesus offers us our vision of God.**

2. **Christianity is about a journey through life, not about a set of beliefs and practices.**

3. **Christianity is about creating heaven on earth so it has two main aspects.**

a. it is about matters such as social justice, pollution, environmental and nuclear concerns - about the healing of the earth.

b. it is about enabling us to be whole people. It is therefore about hurting, broken people here and now, enabling healing to take place and people to take responsibility for their lives.

4. **Christianity is about enabling us to be assertive, as opposed to being either submissive or aggressive.**

In this it has messages for women who have often received from family, society, church and culture unhelpful injunctions such as "Don't put yourself first, God sends us suffering to make us strong, nurture everyone else but forget your own needs, women must expect pain and suffering, work hard to justify yourself, don't complain, accept what life sends, suffering is a punishment and judgment for sin".

In this there are messages for men whose understandings have been similarly limited by our society's beliefs that "Big boys don't cry, it's not OK to be gentle, it's OK to be macho, don't feel, express anger violently, hide behind sets of beliefs and formulae, be strong, be silent, be brave, be competitive, succeed, being a man is to be powerful, politics and business are about power, God is male."

5. **Christianity is not necessarily about "Jesus first, Others second, Yourself last"**, the off-quoted acronym for JOY, behind which some of us hide, and which is a recipe for martyrdom.

6. **Christianity is not a tranquilizer that will enable us to accept our lot in life.** It is a catalyst to making our lives and our world whole.

7. **Christianity is about setting people free,** not about imposing new burdens, helping people to be good, or to do their duty. Christianity ought to be the kind of burden that wings are to birds and sails are to ships.

8. **Christianity is not a drug for blotting out unpleasant experiences** or a shield to hide our pain behind. Only by working through

our pain and distress will we reach wholeness.

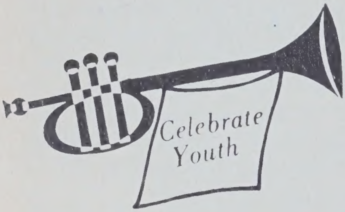
9. **Christianity is about conflict resolution at all levels** - between individuals and between nations.

10. **If Christianity is not about keeping our yard (the world) healthy and mending fractured, hurting people, then it is about nothing at all.**

11. **Let Christianity give up the arrogance of exclusivity.** Let us share with others our insights and learn from theirs.

- Reprinted with permission from HARVEST FIELD, October 1988. Mrs. Shearer, who does some talking and counselling on a Christian Radio Programme, has expressed her personal faith with humanity and sensitivity.

Christianity ought to be the kind of burden that wings are to birds and sails are to ships.



Games from the Philippines

Leaders of groups of any age, adult, youth and children, (who have the energy), may use these games in conjunction with the 1989-90 Mission Study "The Philippines".

Witch Tag *(Aswang-Aswang)*
(Aswang is believed to be a malevolent creature in Philippine folk belief.)

This game is a version of the tag game. Suitable for children of both sexes, 6 to 9 years of age. This is usually played during moonlight nights in the barrios (villages).

A circle is drawn on the ground, the size of which depends on the number of the children. An "it" or "aswang" is chosen. The "it" stays outside the circle, the rest are inside the circle. The "it" runs around the circle, trying to tag anyone within. A player who gets tagged goes out of the circle and changes places with the "it"

Crocodile Tag *(Buaya-Buaya)*

Another version of the tag game, this game is usually played where a dry, shallow ditch is handy; or else a line is drawn on the ground, representing a river.

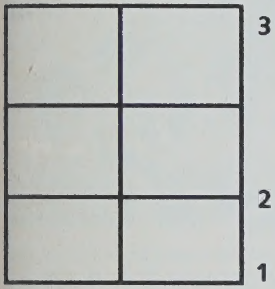
Any number of children can play. A *"buaya"* (crocodile) is chosen who stays in the river (the line drawn on the ground or a section of the ditch). The players cross the river back and forth, at the same time trying to avoid being tagged by the *"buaya"*. The player that gets tagged becomes the next "it".

Block the Enemy *(Patintero)*

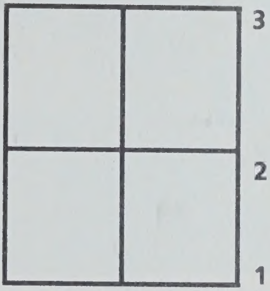
This is a very popular game in both Luzon and the Visayan Islands. Played by a mixed group of boys and girls, six to nine years of age generally, it is also occasionally played intergenerationally with parents and uncles and aunts joining in. There are many regional variations to the game. The one described here is the variation used by the children in the Tagalog area, that is, Manila and the surrounding areas. The game is popular during moonlight night. It is also played during town fiestas when the best players of a town play against a visiting group.

A rectangle, about five by six meters, is drawn on the ground. Parallel lines are drawn inside the rectangle, the number of lines depending on the number players. See diagram below.

For 8 players



For 6 players



Two leaders are chosen or the two oldest or aggressive players appoint themselves. The two leaders choose their members alternately from among the players.

Deciding which team will be the taggers and which will be the runner, the leader of each group takes a sip of water. Standing side by side, each spits out the water as far as he can. The one who spits farther wins and his team plays first as runners. The loser and his team are on the base. The taggers stand on lines 1, 2, and 3.

(Note: The player manning line 1 is called "*patoto*" (leader). He has more responsibilities than anyone in his team. It is his job to man also the middle line, the line in the middle which intersects the parallel lines; he stands guard on the first line and he alone can run up on the middle line to tag any member of the opposite team.)

The object of the game is for the runners to get through all the lines (1, 2, 3) and then return without being tagged; the taggers try to block and tag the runners as they get near them or as they cross their lines. The tagger must stay on his line. If he steps out of his line to tag, the tag is not counted. If a runner is tagged while trying to cross a line the two teams exchange roles. When three players of the offensive team pass through line 1 without being tagged, the team continues as runner.

Action:

1. The leader of the team on base shouts, "Game!" and members of his team stand on their assigned line with outstretched arms, ready to tag any member of the "invading team". The members of the rival team all together try to penetrate the defences of the guards on base by distracting and confusing

the tagger on line 1. The guards of the defending team run back and forth blocking and attempting to tag with outstretched arms.

2. As soon as one of the runners crosses line 3, he turns and attempts once again to go through all the lines without being tagged. The taggers concentrate on stopping him.

3. When the runner gets out of the rectangle without being tagged, he calls out *"Tubig!"** He scores a point for his team. Three points means they continue to play the offense.

Above: Filipino children play "Block the Enemy".

Below: A favourite children's past-time in the Philippines.

Above: (left) Lydia Olson next to husband Ted chatting with Filipinos at the Ecuardo Project. Mrs. Olson supplied the stories on these pages. The Olsons were in the Philippines where Dr. Olson was visiting professor in the College of Theology at Central Philippine University.

Below: Playing "house" with child-size dishes.

Rope Pulling *(Culliot)*

This game is played by children in the northwestern part of Luzon: the Ilocos provinces and Nueva Ecija. It is usually played by children of primary or junior age. Two players are required and a piece of rope nine feet long.

Two circles, each three feet in diameter are drawn about six feet apart. Each player stands in the middle of a circle facing each other with one end of the rope tied around each waist. The object of the game is to pull the opponent out of the circle with the aid of the rope, at a given signal. The first player to step out of his circle loses.

**Tubig* is a Philippine word for water. In other parts of the Philippines the game is called *Tubiganay.*

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National Office - Room 100, 50 Wynford Drive, Don Mills, Ontario,
M3C 1J7. Phone 1-416-441-2840

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Kemptville, Ont. K0G 1J0

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Oshawa, Ont. L1G 2Y2

Miss Evelyn Murdoch,
Apt. 1107,
1964 Main Street West,
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Rev. Blake Carter,
67D Apple Lane,
Winnipeg, Man. R2Y 2G9

Miss Donna Wilkinson,
175 Lockwood Road, Apt. 301,
Regina, Sask. S4S 3G6

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#34 - 225 MacLaren Street,
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1Z5

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Miss Hildur Hermanson,
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Box 84,
304-5th Avenue East,
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National Office - The Presbyterian Church in Canada, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7. Phone 1-416-441-1112

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Montreal, Que. H1X 2R8

Editor, La Vie Chretienne
Rev. J. F. Porret,
2303 Goyer Street,
Montreal, Que. H3S 1G9

Montreal, Secretary-Translator
Mrs. C. Bradbury,
65 Avenue McCulloch,
Outremont, Que. H2C 3L6

Sherbrooke
Mr. Pierre Desveaux,
25 Bellmont, C.P. 196,
Melbourne, Quebec J0B 2B0

INNER CITY MINISTRIES

Montreal, St. Georges-Tyndale
Rev. D. Howes,
870-876 Richmond Square,
Montreal, Que. H3J 1V7

Ms. Kim Kidder,
870-876 Richmond Square,
Montreal, Que. H3J 1V7

Christian Community House
Ms. Sandra Estabrooks,
416 Lisgar Street,
Ottawa, Ont. K1R 5H1

West Toronto
Rev. Ellen Lemen,
15 Candlewood Cres.,
Downsview, Ont. M3J 1G7

Hamilton
Mrs. Helen Allum,
11 Melville Street,
Dundas, Ont. L9H 1Z7

KOREAN MINISTRY

Montreal
VACANT

Niagara Falls
Rev. K. S. Yoo,
4829 - 2nd Avenue,
Niagara Falls, Ont. L2E 4H9

NATIVE PEOPLES - INDIANS OF CANADA

Kenora Fellowship Centre
Director, Rev. Mabel Henderson,
923 - 11th Avenue N.,
Kenora, Ont. P9N 3K7

Winnipeg-Anishinabe Fellowship Centre
Mr. Stewart Folster,
61 - 1321 Beaumont Avenue,
Winnipeg, Man. R3T 5E5

Winnipeg - Flora House
Mr. Warren Whittaker,
768 Flora Avenue,
Winnipeg, Man. R2W 2S9

Winnipeg-Flora House/Anishinabe
Miss Christine Shaw,
216 - 2130 Main Street,
Winnipeg, Man. R2V 3E8

Pipestone and Birdtail
Rev. Henry Hildebrandt,
P. O. Box 164,
Miniota, Man. R0M 1M0

Waywayseecappo
Rev. Henry Hildebrandt,
P. O. Box 164,
Miniota, Man. R0M 1M0

Mistawasis, Wahpeton, Crutwell
Rev. Andrew Song,
1446 Sibbald Cres.,
Prince Albert, Sask. S6V 6B4

Saskatoon
Rev. Stephen How,
21 Rutter Cres.,
Saskatoon, Sask. S7K 3B6

Shoal Lake
vacant

SPANISH MINISTRY

Montreal
Rev. H. Porras,
876 Richmond Square,
Montreal, Quebec H3J 1V7

Ottawa
Rev. E. Zugor (part time),
1741 Lamoureux Drive,
Orleans, Ont. K1E 2N3

Toronto
Rev. Raul Pacheco,
100 Ruthmar Cres.,
Downsview, Ont. M3N 2C5

PORTUGUESE

Toronto
Rev. Lincoln Von Sohsten Rezende,
632 Indian Road,
Toronto, Ont. M6T 2C6

PRESBYTERY MISSION WORKERS

Cape Breton
Miss Meridyth McCabe,
625 Kings Road,
Sydney, N.S. B1S 1B8

Pictou
Miss Joanne Vines,
P.O. Box 790,
2271 Spring Garden Rd.,
Westville, N.S. B0K 2A0

Saint John
VACANT

UKRAINIAN MINISTRY

West Toronto-Ukrainian
Rev. Michael Fesenko,
26 Robina Avenue,
Toronto, Ont. M6C 3Y6

VISITORS, HOSPITALS & SENIOR CITIZENS

Halifax
Mrs. G. Frith,
#907, 1991 Brunswick St.,
Halifax, N.S. B3J 2G9

Montreal, New Hope
Ms. P. Arsenault,
2225 Regent Street,
Montreal, Que. H4A 2R2

Toronto
VACANT

Hamilton
Mrs. Joanne Walter,
28 Muscot Drive,
Stoney Creek, Ont. L8J 1X2

Winnipeg
Mrs. Mary McLaren,
1535 Alexander Avenue,
Winnipeg, Man. R3E 1L7

Vancouver
Miss Florence Edge,
4249 Osler Street,
Vancouver, B.C. V6H 2X4

MISSION TO SEAMEN

Vancouver
Rev. C. C. Tong,
6200 No. 1 Road,
Richmond, B.C. V7C 1T3

TAIWAN

Dr. Georgine Caldwell,
c/o 50 Wynford Drive,
Don Mills, Ont. M3C 1J7

Rev. H. Ted and Mrs. Marilyn Ellis,
117 East Gate Road, Sec. 1,
Tainan, Taiwan 70129 R.O.C.

Mr. John E. and Mrs. Betty Geddes,
12 Alley 90, Lane 80,
Wen Lin N. Rd.,
Peitou, Taipei 11203,
Taiwan, R.O.C.

Miss Joy Randall,
Changhua Christian Hospital,
176 Chung Hua Road,
Changhua, Taiwan, 500,
R.O.C.

Rev. Paul and Mrs. Mary Beth McLean,
c/o No. 3, Lane 269,
Roosevelt Rd., Sec. 3,
Taipei 10763, Taiwan, R.O.C.

Rev. Choong Mok & Mrs. Yung Ja Kim,
P. O. Box, 30 - 84,
Kaohsiung 80264
Taiwan, R.O.C.

JAPAN

Rev. Dr. John H. & Dr. Beth McIntosh,
4-8-20 Tatsumi Nishi,
Ikunu-ku,
Osaka 544, Japan

INDIA

Miss Pauline Brown,
Jobat Christian Hospital,
Jobat, M.P. 457-990 India

Mr. Clarence & Mrs. Catherine McMullen,
Christian Institute for Sikh Studies,
Baring Union Christian College,
Batala 143505,
Punjab, India.

Miss Doreen Morrison,
Mandleshwar,
Christian Compound,
W. Niman M.P.
India 451221

Miss Diana Wadsworth,
Helen MacDonald Memorial School,
C.P. Compound, Gwalior Rd.,
Jhansi, U.P. 284-003,
India

NEPAL

Mr. Hubert & Mrs. Nan Budding,
United Mission to Nepal,
P.O. Box 126,
1/29 Thapthali,
Kathmandu, Nepal

NIGERIA

Rev. Richard Fee,
P.O. Box 2635,
26/29 Ehere Road,
Aba, Imo State, Nigeria

Rev. Donald MacKay,
Goldie Training Centre,
P.O. Box 107,
Arochukwu, Imo State,
Nigeria

MALAWI

Ms. Clara Henderson,
c/o CCAP,
Box 413,
Blantyre, Malawi

Rev. Peggy Reid,
Chigodi Women's Centre,
Box 5584,
Limbe, Malawi

KENYA

Mr. George Loom,
Kikuyu Hospital,
P.O. Box 45,
Kikuyu, Kenya

Drs. James & Rebecca Campbell,
Kikuyu Hospital,
P. O. Box 45,
Kikuyu, Kenya

MAURITIUS

Rev. Brian J. & Mrs. Elizabeth Crosby,
10 rue Henri Lemaire,
Beau Bassin, Mauritius

Rev. Ray Drennan,
Ms. Ann Vickers,
Ebenezer, Eglise St. Joseph,
Roc-en-Roc, Grand Gaube,
Mauritius

MOZAMBIQUE

Rev. Bob Faris,
c/o Rev. Amos B. Zitha,
Box 21,
Maputo, Mozambique

REPUBLIC OF SOUTH AFRICA

Rev. Stewart Gillan,
P.O. Box 66013,
Broadway 2022,
Transvaal, Republic of South Africa

ZAIRE

Mr. Dick & Mrs. Jane Paul,
c/o Mission Aviation Fellowship,
B.P. 1898,
Kinshasa 1,
Republic of Zaire

GUYANA

Mr. Ray and Mrs. Lesley Appel,
35 Vryheid's Lust,
East Coast Demerara,
Republic of Guyana, S.A.

CENTRAL AMERICA

Rev. Joseph Reed,
Apartado 2750,
Correo Jorge, Navarro,
Managua, Nicaragua

Dr. Myung Gi Kim,
J.M.R. 75 vrs. al oeste
Jinotega, Nicaragua

CHINA

Rev. Dr. Bernard & Mrs. Ruth Embree,
30 Shatin Wai New Village,
1st Floor,
Shatin, N.T. Hong Kong

Ms. Susan Raeburn-Gibson,
c/o Amity Foundation,
17 Da Jian Yin Xiang,
Nanjing, China

MIDDLE EAST

Rev. Doug DuCharme,
c/o Middle East Council of Churches,
P.O. Box 4259,
Limassol, Cyprus

AFGHANISTAN

Mr. Murdo & Mrs. Florence MacKenzie,
International Assistance Mission,
Box 625,
Kabul, Afghanistan

NEWS

PAKISTAN: MOB TEARS DOWN CHURCH

ISLAMABAD - The building of St. Thomas [United] Church of Pakistan here in the Pakistani capital was destroyed by a mob, according to a report from the Reformed Ecumenical Council. Protests to the government from Lahore Diocesan Bishop Alexander Malik were reportedly unsuccessful. Pakistan is overwhelmingly Muslim. [EPS]

MISSIONARIES INFORMED ABOUT AIDS

NEW YORK - The [US] National Council of Churches reports it is stepping up efforts to inform missionaries about AIDS and how to reduce their risk of contracting it. Educational materials and sterilized injection kits are among resources being provided to NCC member church bodies as they send missionaries overseas. [EPS]

REFORMED COUNCIL STRESSES HUMAN RIGHTS

SEOUL - The 22nd General Council of the Geneva-based World Alliance of Reformed Churches (here, 15-27 August), voted overwhelmingly to re-elect its president, South African theologian Allan Boesak.

Reflecting on his re-election, Boesak said it represented a fundamental choice by delegates from the 175 WARC members in about 80 countries - 'choice for the poor and the weak and for justice, peace and the integrity of creation. It is', he added, 'a fundamental choice for participation in the people's struggle for justice and human dignity and human rights all over the world.'

Theme of the meeting was 'Who Do You Say That I Am', an echo of the question Jesus asks his disciples in the Gospel of Matthew.

During the 13-day council, a great variety of themes and issues surfaced - mission, common testimony, Reformed divisions, ecumenical dialogue, 'status confessionis', the 'community of women and men', gospel and culture.

But most prominent were issues of human rights, justice, peace, and creation.

The host country itself was one about which human-rights questions were asked, as the division of **Korea** into two ideologically-opposed states has had adverse effects in both.

On **Romania**, the council said 'never before has information about the ... violation of human and civil rights [there] been so abundant.' It expressed regret at the absence of delegates from the Reformed Church in Romania.

Other issues on which the council spoke included Sri Lanka, the Pacific region, Sudan, southern Africa, Namibia, China, and capital punishment. It also approved a statement on peace. [EPS]

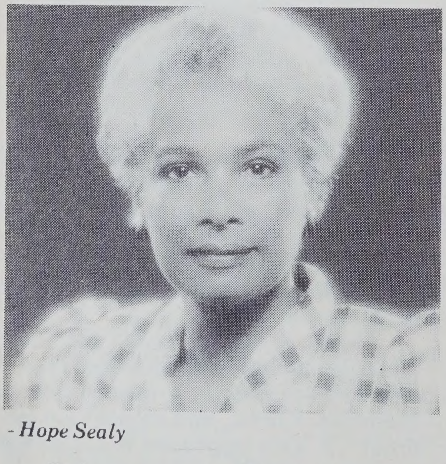
PHILIPPINES: BISHOPS PROTEST STATUE

MANILA - The United Methodist bishops of the Philippines have issued a statement protesting the inclusion of a statue of Mary in a national monument marking the 1986 revolution which ended the rule of Ferdinand Marcos. The bishops called the statue 'at best presumptuous and at worse sectarian.' Most Filipinos are Roman Catholics. [EPS]

MEETING PLACE HAS NEW HOST

Every Sunday from a different region of the country, MEETING PLACE celebrates the rich diversity of Canadian religious life. As well, new host Hope Sealy will bring a weekly update on news of the world of religion.

"Hope Sealy brings solid professional skills as well as considerable personal charm," said Louise Lore, executive producer of MEETING PLACE. "We're fortunate to find someone with such an exceptional background in religious broadcast journalism."



- Hope Sealy

Prior to returning to Canada, Sealy was with the British Broadcasting Corporation in London, England. There she hosted the popular BBC radio series, "Prayer for the Day" and the documentary series, "Soundings". She was also the host of "Currents" a religious television magazine program for Thames Television. Sealy has published the book "Prayer for the Day", an anthology of selections from her BBC program and is currently working on a second book. [CBC]

CIDA

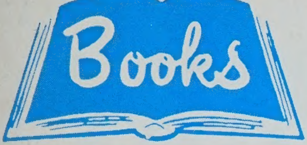
World Vision Canada, announced that it has received approval for a $584,000 government grant which will enable the Christian aid agency to truck 1,500 additional tonnes of food into southern Sudan to feed thousands of people facing starvation.

"This funding comes at a critical time," said World Vision Vice President Linda Tripp, who visited southern Sudan recently. "To date, the seasonal rains have been lighter than usual which is somewhat of a mixed blessing. Although lack of rain has made transporting food aid easier, it has caused even the meagre crops the people did plant to fail. Current food supplies will only last another month or two."

The grant from the Canadian International Development Agency will help prevent 78,000 people camped around the towns of Kapoeta and Torit from starving, says Tripp. The funds will be used to transport food from Kenya into Sudan. World Vision plans to trade $800,000 worth of Canadian wheat for an estimated 1,500 tonnes of beans and maize now stored in Kenya. The agency will use the services of the Winnipeg-based Canadian Foodgrains Bank to arrange the swap for this project. [WVC]

NOTICE: Pin/Charm

The price of a Certificate of Recognition Pin/Charm will increase to $25.00 as of November 1st, 1989.



Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

A FAITH MORE PRECIOUS THAN GOLD *by Catherine Gunsalus Gonzalez and Justo L. Gonzalez. Produced by Horizons for Presbyterian Women, Presbyterian Church (USA). Price $2.95.*
In 1989-90 the Presbyterian Women's groups in the USA will be studying I Peter. For the last few years, the Bible Study has been a theme study. This time, for a change, the study will concentrate on a single book - a letter of Peter to a collection of small Christian communities in Asia Minor.

The letter is one of pastoral concern, and Christian hope and encouragement to a group of people who were facing problems of antagonism and who were seeking ways to witness to their new faith.

There are many well known and much loved passages in I Peter - "your faith, more precious than gold..."; "and like living stones be yourselves built into a spiritual house..."; "you are a chosen race, a royal priesthood, a holy nation...." These are a few of the thoughts from I Peter which are discussed in the study.

In Canada, we enjoy freedom to practise our religious beliefs. We must remember that some Christians in other countries do not enjoy this privilege. There are times, however, when our faith may raise some problems. What happens if the boss wants an employee to do something which is against her/his conscience? In areas where stores are open on Sunday, will those who prefer not to work on that day face discrimination on the job? Some may find that their way of life results in slights, embarrassment, being left out of things, etc. I Peter contains a message of hope for such people and urges all of us to share with others who have problems.

The final chapter is addressed to all church members. It contains advice for elders, leaders and all members of the congregation.

The study was written by a husband and wife team. They have written seven books together and have developed a fine way of cooperating to bring us an enriching study. It is a valuable book for any group or for personal reading.

Mary Peckover

WAVERLY PLACE* *by Susan Brownmiller. Published by Grove Press, New York 1989. Price $26.95.*
Susan Brownmiller, a feminist, is respected for her two non-fiction best sellers: *Against Our Will, Men, Women and Rape* and *Femininity*. Now she has turned to fiction and in this, her first novel, gives us a compelling picture of family life. But it is family life with a difference. The family lives at a respectable address; the man is a lawyer; the mother (at least for part of the time) holds down a responsible job in publishing. All these indicators are sufficiently impressive to intimidate the curious.

Despite clear signs to the contrary: the unexplained bruises on the child, the increasing withdrawal of the mother, people conclude that surely everything must be all right. Except for the occasional, futile attempt the neighbours, too, decide that really it is none of their business. And so, in this engrossing novel, a child ultimately dies while the mother still mouths to the man through grotesque, swollen lips 'I love you'.

This book is fiction and in that lies its strength. We are compelled to read on. But it came into being as the result of the true death, from child abuse, of a six-year-old girl in November 1987 on a quiet, residential street in Greenwich Village.

It could have been a quiet street in my town or yours. Child abuse can occur anywhere. Unfortunately, it occurs much more frequently than any of us like to acknowledge. I recommend this book: it is a gripping novel; but it is also psychologically perceptive, and so perhaps for some readers, mind-expanding.

Olive Regina Anstice

*NOTE: This book is not available through the WMS Book Room. Check your local library or book store.

* * *

74th Annual Report 1988

Corrections: *Page XV* first line under the heading *Souvenirs, etc.* should read: Margaret Atkinson, President of *Saskatchewan* Synodical.

Page 54 under Manitoba and Northwestern Ontario Vice President should read Mrs. E. Droppo, 236 Perth Cres., Thunder Bay, Ontario P7A 7N9, Phone 767-7074.

Change of Address: Page 5, Calgary-MacLeod Presbyterial President, Mrs. J. Cruikshank, 256 Silverbrook Way N.W., Calgary, Alberta T3B 3G8

In The World - BWM News

CHINA

During the student demonstrations and their violent suppression in China during June, some Amity Foundation teachers evacuated to Hong Kong, our appointee, Ms. **Susan Raeburn-Gibson**, among them. In Hong Kong she gave invaluable service in the Amity office, locating housing for the teachers, and assisting the over-worked staff. Chinese lessons were arranged for the teachers during the summer, and at time of writing some are hoping to return to their various colleges and universities in China for the fall term.

CANADA

The Cariboo House Church Ministry commenced this summer, when the **Rev. David and Mrs. Linda Webber** located in Lac La Hache, B.C. Five Presbyterian families in Williams Lake form the nucleus of the ministry, and they had contacts with over 30 Presbyterians throughout the district before the work commenced. On September 14th Kamloops Presbytery will officially constitute the Cariboo Presbyterian Church, and recognize David Webber as its minister.

CANADA

Presbyterian ministry to refugees in Ottawa is based in Calvin Hungarian Church, under the direction of the minister the **Rev. Ernest J. Zugor**. It is primarily directed to refugees from Central America and from Hungary, as well as Hungarian refugees from Rumania. Growth of this ministry has resulted in increase in both the Spanish and Hungarian congregations.

wms highlights

The generous response to an appeal to **Montreal** Presbyterial members for cups and saucers was evident at a tea held at Presbyterian College on June 3. Tables covered with yellow cloths and decorated with spring flowers were set with 100 of the 144 cups and saucers which had been donated.

Dr. Wm. Klempa, Principal and a faithful supporter of the WMS, welcomed everyone and invited them on a tour of the facilities.

Guest speaker, Nora Masopha of South Africa, introduced by Vice President Hazell Davis, began her talk about life in her country with song, charming her listeners with her words and personality.

A taped Anniversary television interview was shown featuring Doris Blaise, Lois Klempa and the Rev. Wendy Snook with Mr. Beta Wayne as host interviewer.

Camp Kintail became alive with the sounds of excitement and laughter when the fourth annual Children's Rally sponsored by **Maitland** Presbyterial WMS was held. 244 people including 174 children from churches in Molesworth, Brussels, Teeswater, Kincardine and points in between gathered for a fun-filled evening.

All enjoyed a hot dog supper. Children ranging from Kindergarten to Grade 8 participated in activities based on the theme, "The Bible". These included crafts, games, nature walk, music and worship.

Scott Sinclair, Director of Camp Kintail presented a video about the Camp. The Rally ended with campfire and a singsong.

The Annual June Tea of **Hamilton** Presbyterial was held June 17, in Alberton Church, with a large turnout. President Kay Cowper welcomed the women and told them to have an enjoyable summer so that they come back in September with renewed enthusiasm.

The women of Alberton had the room beautifully decorated with flowers and a tray of goodies at each table, so tea and conversation were enjoyed in this country setting. Marie Wilkinson, President of Knox Waterdown WMS thanked Isobella Purmal for her timely words spoken at their Thankoffering Church Service, May 7th.

The Presbyterial of **Calgary-Macleod** has had a couple of special get-togethers this Spring.

Saturday, June 3rd, 45 women gathered at Varsity Acres Church for a "Bring and Buy" coffee party. It was our opportunity to hear Sheena Livingstone and Mary Stewart report on Council. They certainly made the meeting come alive for us. Secondly, it was a money raising event for our Presbyterial. Various items of baking, crafts, and white elephants were brought by one and bought by another. Last, it provided a morning of wonderful fellowship.

On June 14th, 70 people gathered in the chapel at Grace Church to hear Dr. Deborah Tezlo. Dr. Tezlo is an obstetrician and gynecologist in the Jobat Christian Hospital and is a member of the Church of North India.

On June 12th Dr. Deborah Tezlo of India spoke at Westmount Church to members and friends of the **Edmonton-Peace River** Presbyterial. President Norma Proudfoot introduced our guest. Many questions were answered by Dr. Tezlo who graduated from the Helen MacDonald School in Jhansi.

Westminster Presbyterial Friendship luncheon was held on June 6 at Knox Church, New Westminster, B.C. A report on the Annual Council Meeting was given by our delegate, Arlene Duff, and a report from the 75th Anniversary Celebration in London, Ontario. Special musical selections were enjoyed by all.

Ruby Roebuck of Creston welcomed all WMS members of the **Kootenays** to her beautiful summer residence at Twin Bays on Kootenay Lake. She has offered this hospitality for over 20 years. Special Vancouver guests were Synodical President Margaret Walker, Ivy Howard, AEC and Susan Lee, a representative elder of the Presbyterian Church in Taipei, Taiwan.

In her message, Mrs. Lee spoke of her hopes for the greater involvement of women in her church in Taiwan. At present she said, only 5% of the women attend General Assembly, so there are few women in Executive positions. She is encouraging women to become more involved so they will have a greater voice in the governing body of the church.

The 8th Annual Ladies Retreat of **Westminster** Presbyterial was held June 12-15 at Camp Douglas on the Sunshine Coast. The program included morning exercises, prayer time and Bible Studies; swimming at Gibsons pool, a picnic at Roberts Creek Park, and afternoon crafts. Evenings were full with devotions, sing-songs, skits and slides taken and shown by Betty McVey. One evening we were entertained by a group of male singers from Sechelt -- "the 69ers", who shared many old familiar tunes and joined in fellowship over coffee and refreshments.

What a lovely way to spend a beautiful sunny Saturday! Women from the Presbyterian Churches on Vancouver Island, and from across the water, came to St. Columba Church in Parksville, B.C. **on June 3rd for the Annual Ladies Fellowship Day. After greetings brought by the host minister, the Rev. Robert Kerr, Ruth Smyth gave the meditation and stressed three aspects of "sharing".**

Guest speaker, Mrs. Bevan Patterson, captivated us with an account of her experiences from the day she graduated, telling of the things she had learned along the way from employers and the various jobs she held, but always feeling that something was missing from her life. Concluding after lunch, she told how she came to know and love Jesus Christ, and the difference He has, and is making, in her life today.

Lunch was followed by games and a hymn-sing in which all the hymns had been written by women. A brief résumé of the author was given before singing each hymn.

Mrs. Walker, Synodical President, introduced Susan Lee who brought greetings from Taiwan. The women of the Chinese congregation in Victoria sang "This Is My Father's World" in Cantonese.

LOCAL NEWS EVENTS

The missionary societies of **St. Andrew's** Church, **Strathroy**, Ontario honoured Jannette Jamieson on the occasion of her 90th birthday, August 6, 1989. Mrs. Jamieson is still a loyal and devoted member of the WMS and Ladies Aid and has held office in all mission groups in this church since mission band. Pictured following the tea for church members and friends are - Donelda Gordon, President of the WMS, Margaret Smith, President of the Mary and Martha Society, Mrs. Jamieson and Jean Bellairs, President of the Ladies Aid.

Early in the year, retired missionary Mary Nichol told our group, **Westminster** WMS **Smiths Falls**, Ontario, about a young boy in Nepal, who needed surgery. This could not be done because they did not have the proper surgical instrument. She asked for our prayers for him.

One member, Anna Acton, made it her project to collect money for this purpose. The money has been forwarded and we hope this boy, Setu, (pictured here) may have his operation and be on his way to a complete recovery. Please remember Setu and others like him in your prayers.

"Turn of the century" women Susan Gibson (far left) and Mary Gibson (far right) and new members of the Town of Mount Royal WMS join Lois Klempa (left), special guest, and Virginia Weadock, President of the TMR Group at Anniversary Tea in May.

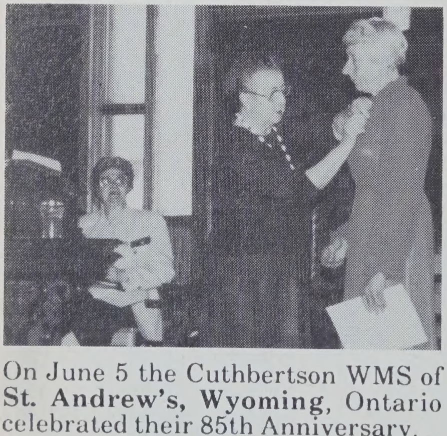
Go and Tell
Go and Tell
Go and Tell

ANNIVERSARIES

To share in the first of the three 90th Anniversary celebrations in **Knox** Church, **Cranbrook**, and to commemorate the 75th Anniversary of the WMS (WD), the WMS were asked to participate in both morning and evening services. Ivy Howard, AEC was guest speaker and showed slides of the WMS hospital project at Lahore, India.

Gracing the front of the church pulpit was a beautifully lettered banner made by Presbyterial President Norma Lyon of Cranbrook.

Mary McClure of Wycliffe, (below) received her Junior Life Membership pin 63 years ago when she was an Explorer leader in 1926. She received special recognition at this anniversary service, when Life Membership Presbyterial Secretary Mrs. Ailsa Schnell, presented her (below left) with her sister Theodora Huchcroft's Life membership pin, and a life membership certificate.



On June 5 the Cuthbertson WMS of **St. Andrew's, Wyoming**, Ontario celebrated their 85th Anniversary.

Mrs. Ollie Johnson, president, welcomed the group and friends to a delicious pot luck supper.

Mrs. Leslie McDonald cut the birthday cake which was made and decorated by Cathy Kovacs. Marilyn Shaw, president of the Presbyterial, attended and brought greetings. Margaret McKechnie rendered a beautiful solo accompanied by Frances Minielly. Mrs. Allan Johnson read a newspaper clipping of the Golden anniversary of the auxiliary which brought back many memories. Mrs. Ollie Johnson showed a filmstrip and Mrs. Duncan Gordon led the devotions.

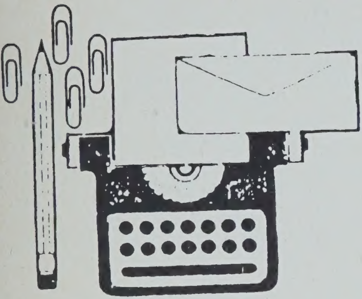
The 'Presbyterian Women' at **Trinity-York Mills, Willowdale**, Ontario have been celebrating their 25th Anniversary this year. In the Spring, they took part in a "mission weekend".

June 4th was a birthday party in the form of a pot luck supper. The cake was cut by Past President Betty Worthington, who had started the group 25 years ago, aided by Elizabeth Beaton and Beverly Archer.

President Shirley Campbell conducted the meeting; Past President Betty Worthington led us down memory lane and Past President Noreen Marshall reported on the 75th Anniversary celebrations in London, Ontario. The new slate of Officers was installed by the Rev. Gordon Beaton, Senior Minister. The new President, Jean Keith, proclaimed us ready for the next 25 years.

- Cutting Anniversary cake: l. to r.: Elizabeth Beaton, Betty Worthington, Bev Archer.

Our readers write:



Dear Editor,

I would like to offer the following reflections to our readers for consideration:

Self-Fulfilling Prophecy

I recently had the opportunity to visit a retired church worker, who spent her adult life in (under) paid service. We talked about "old times" when we worked together. We didn't mind the primitive conditions as we shared in the pauline tradition of call and commitment. However, in the "old times" the rewards were not always $hared: the Lord's work was genderized then! I asked the smiling woman: "How did you cope?" She reflected for a moment, then said simply: "I decided from the beginning to be happy." Obviously a self-fulfilling prophecy!

This reminded me of something Paul said somewhere: he had learned to be content in any situation. Recently I had been struggling with the personal (ir)relevance of the Bible: the pearl of great value seemed to be hidden in a patriarchal shell. I have heard it said: "What Peter says about Paul, says more about Peter than Paul!" It therefore should follow that what Paul says about women, says more about Paul as well. Was it still worthwhile to read ANYTHING attributed to poor old Paul?

I reflected on my conversation with my retired friend, and my own struggles. Maybe I had been reading Paul wrong: what Paul says about Paul is obviously more reliable. I now read my Bible with bifocals: men's words are subjected to the test of female life experience. Happy retirement, my friend!

Sophia Nisa Joy
Winnipeg, MB

In Remembrance

Mrs. Ruby Ridley,
Avonton, Ont.

Miss Norma Dallas,
Miss Edna McLauchlin,
Mrs. Eva Wyllie,
Grace, Calgary, Alta.

Mrs. Dorothy Pringle,
Cookstown, Ont.

Mrs. J. F. (May) Duff,
Knox, Dundas, Ont.

Miss Louise Matthews,
Knox, Gorrie, Ont.

Mrs. Ernie (Edna) Craik,*
First, Kenora, Ont.

Miss Barbara Dougherty,
St. Andrew's,
Melbourne, Que.

Mrs. Lesley Buchanan,
Miss Mary Green,
Mrs. Hazel Sutherland,
St. Andrew's Home,
Montreal, Que.

Mrs. Catherine Campbell,
Riverdale, Toronto, Ont.

*sister of Agnes Conkey

Mrs. Ralph (Mildred)
Ackerman,
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St. Paul's, Wiarton, Ont.

Mrs. Maureen Hiscoke,
Trinity, Willowdale, Ont.

Mrs. George (Ethel Jean) Day,
St. Andrew's, Wingham, Ont.

Send O God
your holy and life-giving Spirit
to direct the pulse of my heart
In sympathetic beat with other hearts
    of neighbours
    of stranger
Let this vibrant rhythm
    crumble the barriers of distrust
    disperse the clouds of suspicion
    shatter the coffins of hate
    release the grasp of greed
'til we become a people named
    peacemakers
    menders
    healers
Who live your perfect love.

Author Unknown

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

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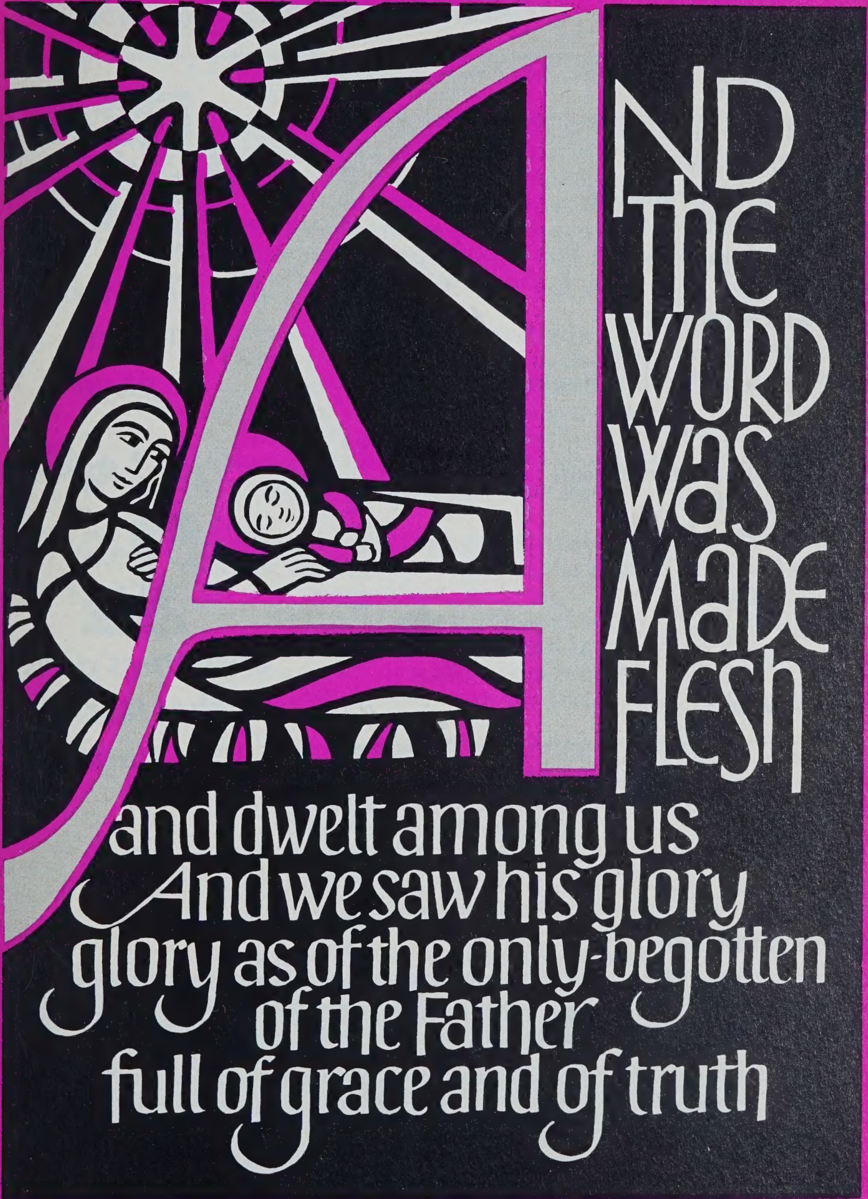
And the word was made flesh
and dwelt among us
And we saw his glory
glory as of the only-begotten
of the Father
full of grace and of truth

GLAD TIDINGS

DECEMBER 1989

Volume 65 No. 10 **GLAD TIDINGS** December 1989

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

"Love came down at Christmas..."

Love breaks upon a formless world
In the carving out of mountains and streams
Sculpting, shaping, separating;
God's yearning for creation.
Imminent, immense, immeasurable.
Like the moulding of male and female.
God's longing for relationship.

Love bursts into our everyday life
Like a thunderbolt across the sky
Flashing, fiery, fearsome;
Like a baby's smile breaking over tears
Bravely, brilliant, bubbling.
In an angel choir startling shepherds.
God's heralds of a new age.

Love is a gift that comes quietly
Like the first snowfall in the night
Soft, silent, sudden.
It is there when you waken
Peaceful, pure, precious.
Like a new born babe in a manger.
God's gift to humankind.

Love walks the earth in servant's garb
In a life of helping, healing deeds
Calling, curing, caring,
"This is my beloved son."
Tempted, tireless, torn.
Like a man dying on a cross
God's life poured out for us.

Love flows downward and outward
From the parent to the child
Forming, forgiving, freeing.
From brother to sister to brother
Sharing, serving, saving.
Through lives that witness to the Master's words
"Love one another as I love you."

"Love came down at Christmas, Love all lovely, Love divine."*

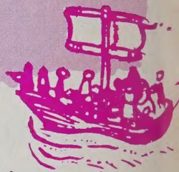
L. June Stevenson

*Christina Rossetti (#138, Book of Praise)

Beyond Terror

by Rev. Ray Drennan

When evening had come Jesus said to His disciples, "Let us go across to the other side." Mark 4:35



Remember there was a time in the history of the world when it was all so simple? The world was flat and everyone knew it. *Flat as a pancake.* There it was in front of our eyes for all to see. Who could deny it? The sun rose, set and circled above the earth as did her sister the moon. The earth was the centre of it all and *Man*, it was man then and not human persons, was the centre, the pinnacle of creation. It made so much sense then. Common sense they used to call it.

One day, however, I suppose when no one was paying much attention, all of that changed. Common sense became uncommon and went the way of the "inch worm" in a metric world. Copernicus in 1543 with his paper on the heliocentric universe started it all spinning; and the world has never been the same place since. Soon all those common sense things which we took for granted began to be challenged and overturned.

A round world spinning subserviently around the sun? Preposterous. The world no longer at the centre? Galileo, you deserved to be condemned for holding such a doctrine contrary to sacred scripture. Next came Darwin ... and creation became a myth. Humans could no longer consider themselves the pièce de rèsistance of the created order, but merely a stage in evolution; perhaps not even the highest at that. Most days I hope to God that we are *not* the most intelligent species in this universe; we humans, for whom a "Miracle" nowadays is merely the name for a new chemical laser weapon capable of destroying supersonic missiles and us in the process.

Copernicus, Galileo, Darwin.... When all of their nonsense got a bit too much for our common sense minds we decided to put our foot down, as it were, only to find Einstein and the boys telling us that there was no place solid left in the universe on which to place our feet. They told us that all that we took to be solid, even our feet, was really space, empty space dancing around a bit like Shiva. Our common-sense minds were boggled with the idea that the universe was more like a string, or maybe a dance, than a thing.

There had always been half-baked mystics saying such preposterous things but they weren't taken very seriously at all. Now, however, physicists and those no-nonsense practical scientific types had begun to speak the same language. One put it this way:

"With the impact of post Einsteinian physics, quantum mechanics, Heisenberg's uncertainty principle and many other conceptual revolutions, the old structures have begun to crumble. Solid matter dissolves into waves of probability and the new physics seems to be approaching the mystic vision of which seers and sages of all traditions have spoken." (Vedantain in the Nuclear Age Karan Sigh *Mauritius Times* March 31/89)

Christianity, you might have heard, is having a copernican revolution of its own these days and the church is spinning; some say out of control. The fundamental presuppositions, on which Christianity has been built, are being turned on their heads and questioned much like Copernicus and Galileo were in their day. This time it is not atheists or marxists but theologians and missionaries who are making the ground shift beneath our feet.

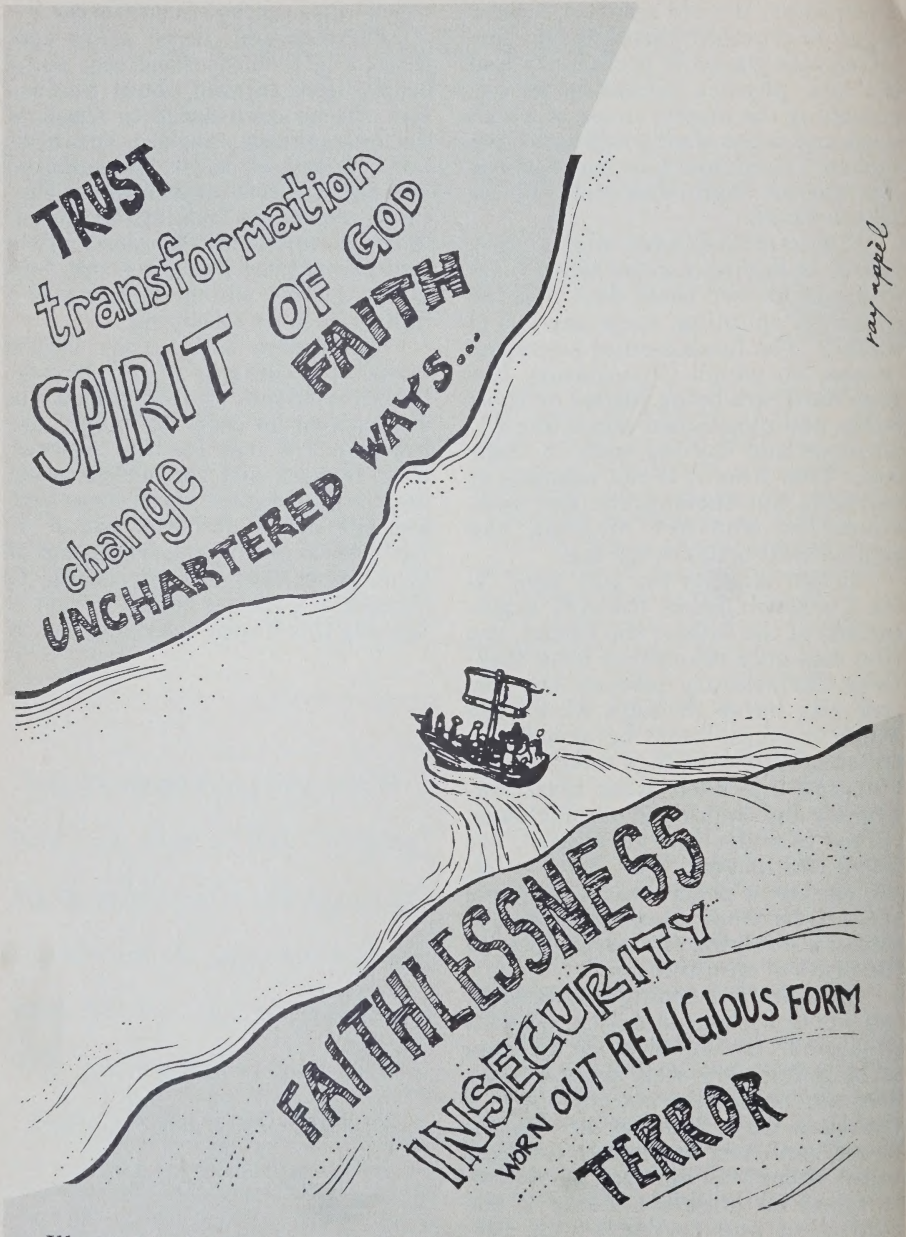
Is Christianity the only way? Is the Christian Jesus, the only begotten son of the father, the Christ, the true and only revelation from God? Does Christianity possess the one and only name through whom the whole universe must be saved? In our small global village religions are bumping into each other more frequently and theirs and our exclusive claims to truth and revelation, are being challenged. Far from being the agents of peace, world religions seem to be more often the causes of global war edging our world closer to the brink of annihilation.

How are you coping in this shifting world without stability, without absolutes? On one level we all seem to be doing very well indeed. Yet, does our behaviour not cry out in a thousand ways that we are bewildered, confused; even plain terrified at the thought of our lack of control. It would be understandable if the confusion and terror which surrounds us left us all depressed but depression is not tolerated for very long in our society. In many more subtle ways we cry out our terror.

For example, three years ago, when I left North America, some people were talking about nuclear war. Some even dared to speak of the unthinkable; nuclear annihilation. Today we have domesticated the unthinkable and now we routinely talk about "nuking our coffee" in the microwave. The *terror of the unthinkable* has driven us into language games which, personally I find much more terrifying.

What else but terror would make us act the way we do? Is it rational behaviour to trade off toxins and poisons in order to satisfy our insatiable thirst for the newest, most modern and convenient product? I went into a small supermarket the other day and found 67 varieties of breakfast cereals and 38 types of coffee; not including 12 choices of *gourmet* coffee. What is fanning this frantic consumerism if

When you pass through the waters I will be with you; and through the rivers, they shall overwhelm you...do not cling to the things of old...behold something new is happening. Do you not perceive it? Isaiah 43:3a, 18, 19a.


TRUST
transformation
SPIRIT OF GOD
FAITH
change
UNCHARTERED WAYS...
FAITHLESSNESS
INSECURITY
WORN OUT RELIGIOUS FORM
TERROR

- *Illustration by Ray Appèl*

it is not to keep our minds off *the terror of the unimaginable*?

"I'm not terrified," you say. "I'm involved. I'm concerned". It has almost become a religion to be "aware" and to have the latest "info" on the value of bran and decaf coffee. It is almost a social "faux pas" not to know the latest dangers of aluminum. We all seem to be running around grasping at the latest theory; selfishly trying to keep ourselves alive for a few more years and desperately trying to maintain the illusion that we still have control at least over a small corner of our terrifying existence. The energy and concern, however, spent on such issues seems similar to worrying about whether or not the soup on the Titanic was made with organic vegetables. These issues have some value, but are they perhaps not simply part of our frantic effort to avoid thinking about the terror of a world out of control.

If we have not chosen depression, domesticating the language or frantic activity to cry out our terror, some of us use a diffused or general state of *anger*. Is this the way the Christian community has sought to mask terror? All change, especially in the church, makes us angry as we pray that God will put it all back the way it was. Surely here in the church, where we have fled for refuge from this terrifying and revolting age, all will stay as it has been. Here we can come again and again when we need to be reassured that common sense still makes sense. When what was, is, and ever shall be. The still point, if you like, in the turning and disintegrating world. Don't let anyone try and change it.

World religions, races and languages are on our own doorstep. It is obvious that the universe does not revolve around Christianity, yet some Christians respond to the crisis angrily shouting out that they have Jesus and the only true revelation; that everyone else is misguided and someday must bow the knee to their Saviour or face eternal separation from God.

Our terror and insecurity drive us to cling to the staleness of a worn-out religious form, while the spirit of God beckons us to be transformed. Our terror and insecurity drive us to shut our ears and denounce those of other faiths while God is speaking to us through them.

Our terror and insecurity drive us to cling to the staleness of a worn-out religious form, while the spirit of God beckons us to be transformed.

The Bible has always had a word for such reactions. Depression, frantic activity or diffused anger, in short **terror** is called "faithlessness."

When evening came, Jesus said, let us go across to the other side....Why are you terrified? Have you still no faith?"

Jesus invited his disciples to face their terror and to trust him to take them beyond terror. He called them to go through deep waters; through uncharted ways. We avoid such insecurity at all cost. We cling desperately to the security of what is known, even if it is a prison or an illusion. We live with our pains and half-lives rather than face the uncertainty of change.

Today, God is calling us to trust through these deep and terrifying waters. This step of faith is the only way to go on. We cannot go deeper into God nor into truth if we desperately cling to the known way. We cannot have one foot in the desert and the other one still in Egypt. We cannot swim through these deep and uncharted waters with our feet firmly planted on the bottom. We cannot swim through these clouded waters clothed in our most cherished beliefs. They are too heavy and we will drown. We must go through these deep and terrifying waters trusting that we will be upheld even when we are over our heads and can't see the bottom.

We cannot go deeper into God nor into truth if we desperately cling to the known way.

To face the terror which meets us as we lift our feet off the solid ground is the only path beyond terror. One writer describes the journey of faith this way:

"My first steps in the water are taken carefully. ...Looking into the clouded waters I realize I cannot see much.... Is the water beloved lover or cruel judge? ...Will it devour or nourish life? In the water a shuddering, a shivering, a feeling as my feet leave safe ground. It is an instant and a lifetime. It is like the shattering of the world, like the rending of the sky in me. It is a space between my mind and my feeling.... This a moment like no other. Somewhere beyond fear, beyond my control, beyond both my desire and my terror. I know that I am afloat. Something in me is held by something even greater...." (Yung and Christian spirituality 185/6)

When you pass through the waters I will be with you; and through the rivers, they shall overwhelm you...do not cling to the things of old...behold something new is happening. Isaiah 43: 3a, 18, 19a.

- Thanks to Ray Drennan for his personal reflections which he preached in a sermon given at St. Andrew and St. Paul, Montreal, Quebec, August 1989.

The Gifts of Christmas

by Shirley McKee

Every year on December 25th I am given a Christmas box. True, the outside wrappings are sometimes cheap and gaudy...tinny department store carols in October; blatant TV commercials brainwashing us to buy this or that; shoddy street corner Santas; tinsel and glitter and artificiality; but inside... ah, when all the outer covering is stripped away I discover precious treasures which, if kept and used, will enrich my life the other 364 days of the year. Let me share them with you!

....the "anticipation" of Christmas: urgent whispers behind the closet door; children's stockings hung over the fireplace in November; rows of x's marking off days on the calendar; Christmas catalogues worn ragged from much use; bulky packages hidden in strange places; the rattle of piggy-banks; curious conversations that are spelled out at the dinner table...I will use "anticipation" to keep alive the spirit of hope and enthusiasm all year long.

....the "sparkle" of Christmas: white snowflakes glistening like diamonds in the sun; coloured lights that adorn houses and streets; shiny baubles that trim the evergreen tree; the eyes of a child as he begs you to read "The Night Before Christmas" just one more time;...I need that "sparkle" to decorate my humdrum, everyday tasks.

....the "fragrance" of Christmas: cookies and fruitcakes baking for days ahead; rooms redolent with pine and spruce, cinnamon and bayberry candles; a turkey roasting, stuffed to bursting with sage and onion dressing..."fragrance" is a thoughtful gift...I can indulge to my heart's content and it won't cost me a single calorie!

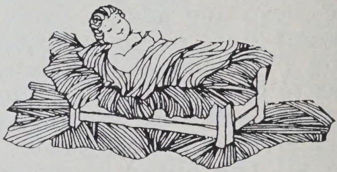
...the "unselfishness" of Christmas: the choosing of just the right gift for family and friend; the 'doing without' to buy something special for a loved one; the gift to a stranger who is less fortunate; the shared hospitality to someone lonely. How much better my life would be if I kept that concern for others every day.

....the "music" of Christmas: our church's Singing Christmas Tree: Bing Crosby's "White Christmas"; the old hymns and carols played on the carillon; a tiny voice, slightly off-key, singing "Away in a Manger"...I will use the "music" of Christmas to lighten my steps as I walk hopefully into 1990!

....the "reaching out" of Christmas: a letter from someone almost forgotten; a Merry Christmas greeting to friend and foe alike. Even wars have been said to cease to celebrate the day! What a change would take place in our sad old world if we forgot our enmities and grudges every day of the year instead of only one.

....the "peace" of Christmas: after the last gift has been wrapped and delivered, the last card mailed, the last stocking filled, I wish I could hold forever the peace of Christmas Eve, with "Silent Night" being played softly on the stereo, and one or two loved ones sitting quietly in the faint glow of the Christmas tree. It is a reminder that true peace exists only within ourselves, and that if our soul is serene we can have it always, no matter what happens in the world around us.

But what is this? The last gift, small, and wrapped in swaddling clothes...a baby! I suddenly realize that this is the most important gift of all, God's supreme gift, on which all others are patterned...the one that offers to mankind eternal life...the Saviour of the world.



Without this precious blessing we would have no day to celebrate, no hope of anything other than life on this uncertain and war-torn planet...and if I, in my age, forget the anticipation, the music, the sparkle, the fragrance, the unselfishness, the reaching out, the peace, and remember only the Babe of Bethlehem, then I will still hold in my heart the eternal Truth, the deep and abiding message of Christmas Day!

In Memoriam

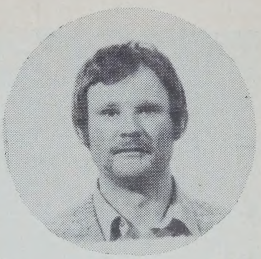
Clara Hogg

Clara Hogg, Treasurer of the Women's Missionary Society (WD) from 1977 to 1980 died in Toronto in September 1989. The funeral service was conducted by Dr. MacRury from Bridlewood Presbyterian Church.

Clara was a member of Cookes, Willowdale and Bridlewood Presbyterian Churches. A Life Member of the Women's Missionary Society she was President of her local group, President of the East Toronto Presbyterial and Treasurer of the Toronto and Kingston Synodical as well as Treasurer of the Society.

Clara is survived by her husband Howard, a son William and daughter-in-law, and three grandchildren.

How Was Sunday?



by Robert G. Proudfoot

"There is my village!", Bulus proudly exclaimed as our van scrambled over a rocky African hillcrest. "Soon we will arrive at church!"

"Where are we?", I wondered aloud, seeing only dancing umbrella trees as we descended by rutted trail into the valley below.

We had been torturing the mission's new van and my urbane driving skills since leaving pavement an hour ago. As I negotiated a bridge which had been damaged by recent rains, I questioned my naive decision to visit Bulus' village for Sunday worship. I muttered grimly, "We should've walked in!"

"I see my brothers, Mr. Robert.... They are going to church with us", cheered my Nigerian companion as he waved to several well-dressed fellows ambling beside the van. "Hey, there's my agemate, whom I haven't seen since secondary school. Mr. Robert, may he follow us?"

"Why not?", I offered in cheerful resignation, "Your friend is my friend."

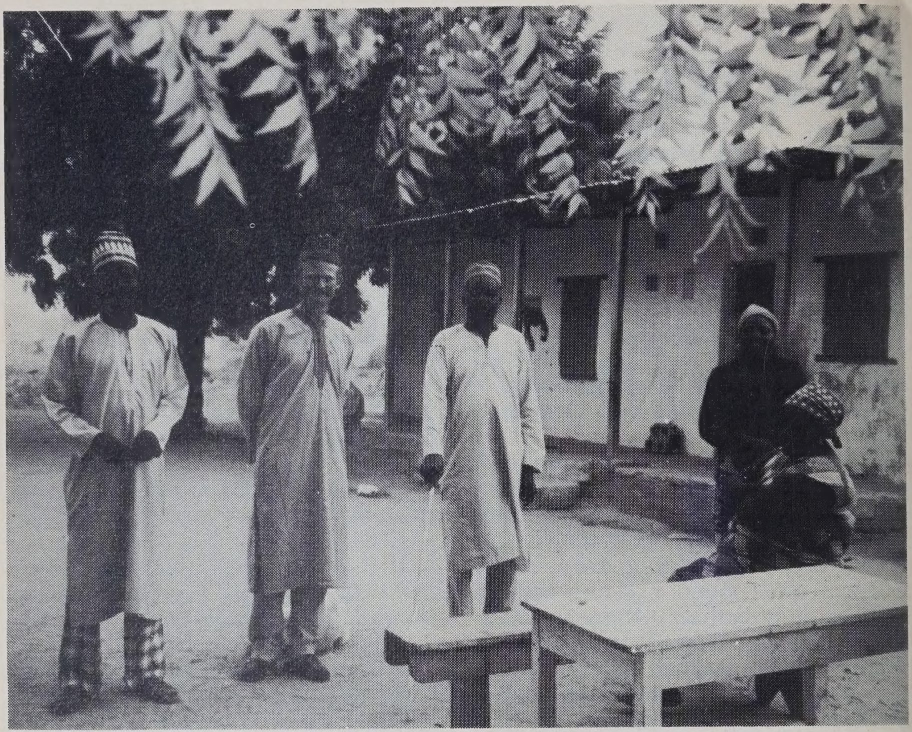
Bulus sprang out and was mobbed by warmly greeting villagers like some long-lost hero finally returning home. From the security of the driver's seat, I watched this celebration which made sense only in the local Ngas dialect. Having awed his countrymen with his new pinstripe suit and flawless English, he further endeared himself to them by offering all seven a lift.

"Thank you, Sir. Greetings upon your coming, Sir. You are highly welcome", acknowledged each new rider in turn to me, Bulus' white stranger, as they joined our cavalcade.

Bulus exuberantly exclaimed to his agemate that he had met me while studying in Canada and that now I was returning the visit, as a Christian missionary, to their Nigeria. Amid more welcomes, a church elder in back exclaimed that the pastor and congregation were excitedly anticipating our arrival. I wilted under this limelight, wishing that my wife was here to share its jungle heat instead of visiting her Nigerian girlfriend in Jos.

We passed more parishioners enroute and discovered hundreds more milling about when our alien craft finally pulled into roost beside their huge brick and zinc-roofed church. Barefoot children immediately gathered to witness my strange emergence. Distinguished gentlemen clad in starched hats and flowing gowns asked about our road, my tiredness, my people.... Women bearing babes upon their backs curtsied like peacocks in brightly coloured wrappers. This happy mingling suspended by the songleader's fervent call to worship, we newcomers were ushered into the pastor's compound for a brief rest over sodas before joining the service.

The church reverberated with festivity as Bulus and I were escorted to our seats of honour beside the pulpit. Facing these lively African brothers and sisters for the next four hours, I watched more than participated in their fervent worship of our



- *Robert Proudfoot with colleagues in traditional gowns on Christmas day, 1988.*

Lord. Soulful prayers were interspersed between spontaneous outpourings of praise led by various age groups to zealous beat of drums and rattles. The sermon was pounded out in intimate Ngas, bypassing me who barely understood the Hausa trading language. I was royally applauded when I introduced myself and brought greetings from home. Bulus made his homecoming complete at the pulpit by acting as my interpreter. Our parts played well, we gladly shared in the people's chorus "On that Day we see Jesus, all believers will be happy in Him".

That Sunday the congregation had a drive for funds to launch construction of a medical dispensary in the village. I was invited to contribute in their jovial spirit as locals who, with circus theatrics, laid their offerings upon God's altar! An intense competition ensued to see which sex and age group could raise the most capital. Many beaming individuals came forward more than once to contribute or at least make change for later. Others donated water jars, eggs, vegetables or handicrafts which were then auctioned to the highest bidder!

Just when I was ready to rebel against fatigue and this unseemly market revelry, I was presented with two bags of tomatoes which another man had bought. My wife then received a fancy cornwisk for stirring *kunu*, the traditional grain-meal beverage. Hot on the heels of some petty food purchases by Bulus for his empty city apartment, my unsung mentor gave me a touching gift: an ornate staff to assist my climbing to verdant Christian mission fields atop Gwoza Hills. What more could I do, in my incredulous humility, but pray that Canadian churches might learn from this vibrant daughter flock!

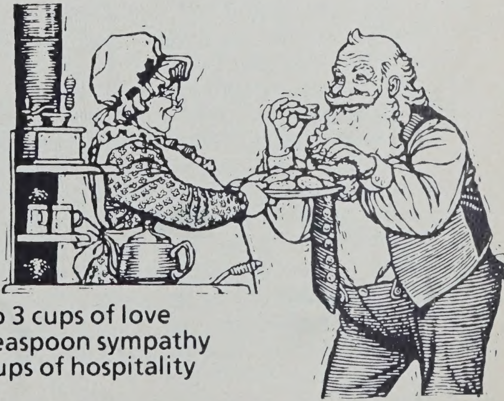
Warm accolades continued afterwards as many fellow Christians welcomed me into their swelling African company. Then we hiked two miles back into boulder-strewn hills to greet Bulus' animist father in his grass-thatched compound. Some women prepared a delicious meal of beans and rice in olive oil, then left us to eat in the serene company of their master. This elderly bonesetter had heard much good news beforehand from his globetrotting son concerning my Canadian hospitality. Touched that this same white man now made a special effort to visit him amid rugged Nigerian bush, Bulus' father gave me a prize rooster to grace our table.

After a flurry of greetings in relatives' homes, Bulus and I departed wearily but well fed for Jos city. I reached our apartment in darkness, yet praising God that He had given me better understanding of Bulus, my first Nigerian friend. Our fellowship had grown immensely through my willingness to taste his traditional roots beyond the cosmopolitan protection of Nigeria's tourist, tin mining and Christian missions centre. Despite rumours to the contrary, Bulus had not forgotten his people, though his travels and education had required them to share him with the outside world. In bridging the gap between my own urban Canadian homeland and Bulus' ancient rural homeland, I had become a citizen of God's great world with him.

Next day, when fellow students of Hausa language class asked about my Sunday, I had much more to share than the weather.

- Robert Proudfoot is a Canadian Presbyterian working as an agricultural missionary in Nigeria with the Mennonite Central Committee.

Merry Christmas



For your Holiday Hospitality...

FRIENDSHIP CAKE

- 1 cup greetings
- 1 to 2 cups smiles
- 2 large handshakes
- 2 to 3 cups of love
- 1 teaspoon sympathy
- 2 cups of hospitality

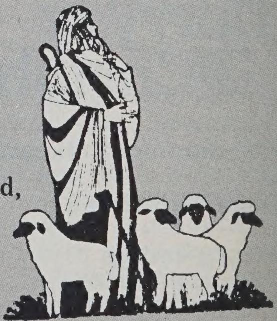
Cream greetings and smiles thoroughly. Then add handshakes beaten separately. Add love slowly. Sift sympathy and hospitality, fold in carefully. Bake in moderate oven. Serve to your family and friends.

The Shepherd's Non-involvement

For many years the flock had claimed the shepherd's night,
But, in the long watch, not only had he kept
His sheep from harm, with keen observant eyes,
But he had learned the gleaming pattern of the skies;
And, though he knew not Sirius nor Betelgeuse by name,
He knew the paths wherein the planets roamed.
And marveled at their generous wandering.
But on this night a new star came
And outshone those he knew so well.
As if it had purloined the eastern sky
And with ethereal glory flamed on high.

Then suddenly he heard - or dreamed he heard -
Singing, the like of which had never, until then,
Charmed and enthralled the ears of mortal men
And caused to blossom with profuse increase
The holy flowers of goodwill and of peace.
It seemed as if his lonely heart went on some mystic journey,
And through the casement of his dream
He saw the shining, wondrous gleam
Of other worlds, and in his ears
There rang the magic music of the spheres.

But still he stood and watched his sheep;
He had no wish to be involved in this night's mystery;
But with a longing, passionate and deep,
He only asked to treasure and to keep
The rustic, even pattern of his life.
Which meant for him his sheep,
His coming baby and his wife;
For she this night was big with child;
And so he stilled his inner tumult wild.
He would not go to Bethlehem afar
To find what lay beneath the beck'ning star;
He would not be involved, and
When his neighbors asked what had occurred,
He only smiled and answered not a word.
He would not be involved!
But that same year, by Herod's foul decree,
He lost the babe he'd fondled on his knee.



- Norman Piper

(The War Cry Dec. 17,1983. Used with permission.)

GO AND TELL ... A Meditation

by Shirley McKee

With this article and hymn we continue to celebrate the 75th Anniversary of the WMS(WD). Thanks to the many creative people who have shared their gifts of art, music and writing to make this a truly joyful event. Editor.

One day a mother was furiously pedalling her exercise bike, while her small daughter stood by in fascination, watching her. Finally the little girl said, "Mummy, why are you pedalling so fast? You aren't going anywhere!"

This year we are celebrating the 75th Anniversary of our Women's Missionary Society (Western Division). We've certainly been pedalling faster and faster, as each year goes by - raising more money, trying to get more members, coping with an ever-changing world that seems bent on driving Christianity out, devising new means of educating for mission that will keep us interested and informed. But sometimes even the most dedicated among us have to fight a niggling feeling that we're 'spinning our wheels' without going anywhere. This is one of the ways by which Satan tries to discourage us - urges us to give up - hopes to get rid of a Society that has endured for over 100 years in different forms, bringing spiritual and physical wholeness to untold numbers of people.

Perhaps we are a little to blame, too. Perhaps, like the lady on the exercise bike, we don't expect to move. We're just content to sit, content to attend meetings, listen while someone reads to us from the study book, and enjoy fellowship over a cup of tea, content with the "status quo". We forget that our main purpose as a WMS member is to tell others about salvation through Christ, who died for the sins of the world, and that we can only do this by 'going'.

God has always expected action from those He has called to serve Him. Moses was told to go - across the wilderness to the Promised Land; Jonah was told to go - to the heathen city of Ninevah; the disciples were told to leave their nets and follow Jesus; Mary Magdalene was told to go...and tell that Jesus was risen from the dead; Peter and Barnabus and Paul went, with the vision of a risen Christ and the fire of Pentecost in their hearts, to tell others in the early Christian community that they too, even the Gentiles, could share in God's promise of eternal life, if only they would believe.

"Go...and preach the Gospel." This is the job we have been asked to do, and there are many ways to do it. We have each been given talents, according to God's plan for our lives, and it is up to us to use them well for the advancement of His Kingdom at home and abroad.

- There are those who have a gift for communicating with children and youth.

- There are those who preach and teach and heal.

- There are those who sing and play an instrument to the glory of God.

- There are those who paint inspiring pictures and create marvellous sculptures.

- There are those who raise children to become great influences for good in their generation.

- There are those blessed people whose faces shine with the wonder of God's love, making others want to learn the secret of their happiness...and then there are some of us who think we have no gifts in that direction at all...that nothing we could say or do would make any difference.

A man once said to the late Lillian Dickson of Mustard Seed Mission, "To try to help this country of Taiwan is useless...it would be like trying to empty out the ocean with a bucket!" Lillian's daughter says that often she finds solace in her mother's staunch reply, "Nevertheless, I still must take out my bucketful!"

Each of us must say and do what we can, to the best of our talent but first, we must truly believe that Christ matters, that He has made a difference in our life, and will make the same difference to others if only they let Him be Ruler and Lord in their lives. And if we are afraid of being mocked, or if we are afraid we won't be believed, or are disappointed when we can see no evidence that the telling has borne fruit, we are to remember that our duty in the field of God's service is only to be the sower of seed. God will see to the harvest!

Paul had to be reminded of this when, after much hard work and faithful witness on his part, a silver tongued young man by the name of Apollos came into the city and began to preach. People flocked to hear him, and Paul was understandably a little jealous. He had laid the groundwork, and Apollos seemed to be reaping the glory. Eventually Paul came to understand God's plan, and could say, in I Corinthians 3:6, "I planted, Apollos watered, but it is God who gave the increase!" As long as we use the talent God has given us with joy and dependence upon Him, He will take our feeble effort and make of it a miracle! To use an old example, "Would you like to see a real, live missionary? Look in the mirror!" You and I have been called to God's service and witness, or we would not be here today. All members of the WMS are missionaries, wherever they live or whatever their daily work may be.

We come with thankful hearts to our 75th Anniversary Year, looking forward to 100 years as a Mission Society (Western Division). Although some of us may not live to see that day of celebration, we must keep bright the torch to be passed on to other hands. Let us do so with the words of St. Patrick to give us courage, and enter upon each new day with

...the power of God to guide us
...the might of God to uphold us
...the wisdom of God to teach us
...the eye of God to watch over us
...the word of God to give us speech
...the hand of God to protect us
...the ear of God to hear us, and
...the way of God to stretch before us

as we remain true to our commission to "Go and tell...all people everywhere!"

Shirley McKee is President of the Ferne Blair WMS group of First Presbyterian Church, Collingwood. Her meditation was prepared for the morning worship, April 11, 1989 of the Annual Meeting of the Synodical of Toronto-Kingston.

Go and Tell

"Go and Tell to all the nations,"
Was our Saviour's last command,
Ere he left His faithful followers,
Rose to sit at God's right hand.
They were fearful, some were doubting
"Had their Master ris'n indeed?"
When the Spirit came upon them,
Forth they went His flock to feed.

Through the years that Gospel message
Has been carried to all lands.
Wondrous stories of the Master
Told, and shown with loving hands.
For he said that deeds of kindness
Shown in love to any one
Was the same as if we'd done them
Unto Him, God's only Son.

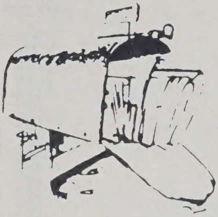
Women were the first to see Him,
When he came from out the tomb.
"Go and tell my brethren, quickly,
Give them hope, dispel their gloom."
Gladly did they do His bidding,
With great joy they brought the news,
And to follow in their footsteps
"The World for Christ" is what we choose.

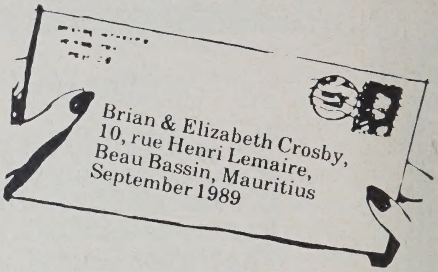
As we reach another milestone,
Ever nearer to the Star,
We must pray for those who labour,
In the Missions near and far,
Knowing that, as He has promised,
Jesus will come from the sky
Taking all who love and serve Him
Home, to live with Him on High.

Rona Reaper

Tune: "Glorious Things of Thee are Spoken"

Dear friends,





Brian & Elizabeth Crosby,
10, rue Henri Lemaire,
Beau Bassin, Mauritius
September 1989

On the afternoon of Sunday, 7th May, virtually all the Presbyterians in Mauritius and many invited guests gathered at the "mother church" -- Eglise St. Jean in Port Louis, the capital city -- to perform and celebrate the ordination to the ministry of word and sacrament of David White, the first Mauritian to be so ordained in 10 years. Since returning from his studies in France and the U.S. in December last year, David has been doing much of the pastoral work at St. Jean and with his ordination I am now completely free to devote my time to the work of theological education by extension (TEE).

TEE has been working in Mauritius since April 1987 and got into full swing with the launching of our first French course in biblical studies in September last year. We now have over 100 students working at home and meeting in 15 discussion groups with qualified tutors all over the island; they range in age from 19 to 70, come from a wide variety of occupations and situations, and are almost all committed Christians deeply involved in their churches. I am tutoring four groups myself and am finding it one of the most rewarding experiences of my entire ministry to have the privilege of accompanying them as they discover the Bible afresh. For most, it is the first time they have studied the Bible in any more than a superficial way; some have difficulty to begin with and a small percentage of our students drop out for this or other reasons, but most find the courses deeply interesting and stimulating.

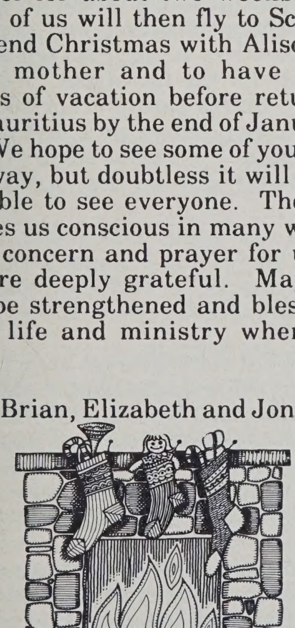
Another of my joys has been the opportunity to work with a young Mauritian Roman Catholic lay theologian who has been seconded by his diocese to work full time on the translation and writing of our courses. Gerard has had an excellent theological training under the Jesuits in Belgium and has brought a great enthusiasm to his work and to our whole programme. Together with a young Anglican priest who is a member of our Board, we strive to prepare courses which give balanced explanation of any differences in understanding which our traditions may have in the fields of biblical, historical or doctrinal interpretation.

Liz was one of our first TEE students and finished an introduction to the Bible course last February. She has also contributed to our office work by coming in to help each time we have been printing a new student work book. Her work with the ladies' handcraft and study groups has continued as have her recorder groups (at both beginners, intermediate and advanced levels). Much of her time in recent months has been devoted to helping with the production of a new French hymn book for our church by typing hundreds of hymns into our computer in preparation for editing and printing. Unfortunately, Liz's health has continued to deteriorate and we have been forced to decide to take an early leave in November this year in order that she can have another thorough neurological examination -- one of the medical services which is not yet available here.

I leave Mauritius on 1st November and travel directly to Toronto where I hope to have some time for study as well as meetings and deputation/itineration. Liz and Jonathan will leave on 12th November. Liz will stop in England for her medical examination and Jonathan will go straight through to Toronto to join me for a week before going to his grandparents in Vancouver. Liz will then join me in Toronto before we go together to Vancouver in early December for about two weeks. The three of us will then fly to Scotland to spend Christmas with Alison and Liz's mother and to have a few weeks of vacation before returning to Mauritius by the end of January.

We hope to see some of you along our way, but doubtless it will not be possible to see everyone. The Lord makes us conscious in many ways of your concern and prayer for us and we are deeply grateful. May you, too, be strengthened and blessed in your life and ministry where you are.

Brian, Elizabeth and Jonathan.



In The World - BWM News

SOUTH AFRICA

The Johannesburg congregation of the Lesotho Evangelical Church, ministered to by the **Rev. Stewart Gillan**, is enthusiastically undertaking the renovation of its building, which had been expropriated by the government in 1972. Stewart writes: "It is impossible to convey on paper the sense of encouragement, thanksgiving and solidarity which the gifts of our Canadian partners have given us. From Owen Sound to Wallaceburg and east to the Atlantic, your gifts have enabled us to begin the restoration of the church building and the establishment of a needed ministry to the community in the form of a creche and daycare centre. Further, we are planning to develop the ... property behind the church for women's/community work and your continued giving will help to make that, too, happen."

Additions to Who and Where, November 1989

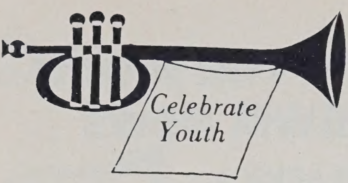
OTHER AGENCIES

Rev. Dr. John & Mrs. Marilyn Carr,
The Campbell Centre,
245 Antigua Street,
Christchurch 1, New Zealand

Rev. David & Mrs. Sandra Heath,
P. O. Box 1,
Manama, Bahrain,
The Arabia Gulf

Miss Dawn M. Ross,
159 Route de Ferney,
1211 Geneva 20,
Switzerland

Rev. John & Mrs. Lois Kurtz,
Union Church,
22A Kennedy Road,
Hong Kong



" Christmas!" "Is it really that time again?" "Christmas? Oh no!"

Whether you are surprised or shocked at the quick pace our lives seem to be taking these days I am sure certain seasons of the year bring memories flooding into your mind.

Christmas always reminds me of special celebrations. Carol and Vesper services, singing around the family piano with friends and relatives, Christmas dinners and trips to pick out a tree, are all part of my Christmas memories.

Our family had the custom of letting the children do their own shopping. We all knew our purchases were supposed to remain secret until Christmas morning, but it was so hard to keep secrets from the people you loved. I sometimes felt that I would burst with both pride and excitement when I knew I had bought something members of my family really wanted. Hints were always being dropped. Mom would tell us something Dad would really like and vice versa. My sister and brother hinted about what they wanted and so did I. I had always been told that being the youngest in the family was special. On Christmas morning, however I was not so sure.

We always came downstairs in order of our birth which meant Dad went down first and I came last. In later years when my nieces and nephews came along and we were all together I understood how my parents felt watching us come down the stairs to see our presents for the first time. We were full of expectation. They could see our joy, as smiles slowly crept over our faces. But sometimes they also saw disappointment when we didn't get the toy or the gift that we wanted. We didn't realize then what some of those gifts cost or the sacrifices our parents made to give us what they could ill afford.

Later as we gathered around the table for our family Christmas dinner which was shared with grandparents, aunts, uncles and cousins we all felt the love and the joy that was part of our Christmas. Some of the sadness vanished as the joy of Christmas and family were brought together. It was a real reunion.

Can you imagine how it was at Jesus' birth? I think it must have been a time of sadness for God when Christ was born. God knew what it was like here on earth and how it would be for Jesus later on. I think Mary and Joseph would be smiling as they thought about the happy days ahead when the child who was given to them would grow up. I am sure that the baby Jesus laughed and cooed just like any baby as he felt the love that flowed from his earthly father and mother. And the angel choirs sang of the Joy that would come to all people because Christ was born.

Even though the earliest Christmas celebrations had something of joy and sorrow in them as the world came to know that Christ came to give his life for all people, this festival also reminds us of the reunion that will be held when we are all united around the table of the Lord.

During the season of Advent and Christmas this year let us prepare our hearts and minds to celebrate.

Lois Powrie

A Gremlin in the Hi-Tech Works

An error appeared in the 74th Annual Report 1988 on page 48 under "Leadership Development".

This year's list (below) is on page 480-81 of the *Acts and Proceedings of the 115th General Assembly.*

Leadership Development

The following students have been supported under the Leadership Development Programme in 1988:

1. Albert James of Guyana was assisted in part of his study programme in Edinburgh.
2. David and Françoise White have finished a five-year programme. David returned to the Presbyterian Church of Mauritius as a licentiate.
3. Nkechi Okorie, Presbyterian Church of Nigeria, is in her third year of studies at Ewart.
4. Dr. Rashna David is here from the Church of North India and is studying at O.I.S.E.
5. Rev. Young Soo Kim is here from the Korean Christian Church in Japan.
6. Three Mozambiquan theological students in Brazil are in their second year of studies.
7. Four theological students in Canada from China are supported jointly through Canada China Programme.

E.H. Johnson Fund

In 1988 the Rev. Wallace and Mrs. Dorothy Little of Cambridge, Ontario, represented the PCC as the "second half" of the E.H. Johnson exchange in Malawi. For 1989 an exchange with the Chinese Church is planned.

The E.H. Johnson Memorial Fund Award in 1988 was presented to Mr. Gabriel Habib, General Secretary of the Middle East Council of Churches.

CGIT Christmas Vesper Service

During December Canadian Girls in Training groups in churches across Canada will present "Letters to God," the 50th annual Christmas Vesper Service of the National CGIT Association. Through letters, music, scripture and candlelighting, the service addresses some questions asked by today's youth and finds answers in the meaning of Jesus' birth. Hear girls tell God "Thanks for Christmas!" in the midst of their concerns about peer pressure, loneliness, family conflict, aging, inequality, injustice and faith in God.

Vesper Service offerings are the major source of income for the National CGIT Association in its work with girls 12-17 in Baptist, Presbyterian and United Churches.

NEWS

WCC TESTIMONY ON THE PHILIPPINES TO UN GROUP’

[The call by Philippines President Corazon Aquino] for total war [against the National Democratic Front] has meant for the Philippines unprecedented and massive military operations in many parts of the country - worse than in the time of [ousted President Ferdinand] Marcos ....

These operations have directly affected more than 200,000 people in 1988 alone, and more than 250,000 in the first six months of 1989. This translates into the deaths in evacuation centres of hundreds of children, and incalculable hardships and difficulties for the wider population.

The most troubling consequence of this policy of total war is the militarization of political debate within the Philippines. Political warlords continue to exercise powers in their respective areas; even members of congress have ordered the importation of guns to protect them.

The military has launched a massive recruitment of Citizens Armed Forces Geographical Units (CAFGUS), who are simply a new version of the much-feared Civilian Home Defence Forces which operated during the Marcos dictatorship.

Total war has also meant official government and military sponsorship of the recruitment, training and arming of vigilante groups such as the Alsa Masa in Davao City, which the government's own Presidential Committee on Human Rights found to have been violating human rights.

Although national and international pressure prompted the president to order the dismantling of vigilante groups in July 1988, they continue to exist and to persistently violate basic human rights.

Of even greater concern is the fomenting of what can only be described as anti-communist hysteria; involving not only the military, but also some foreign religious groups. In this climate, church and human rights groups that attempt to criticise the government and the military are accused of being communist or communist-inspired. Thus accused, organizations and individuals become the targets of ... vigilante, military and paramilitary groups.

[Excerpted from an oral intervention on behalf of the World Council of Churches to the 41st Session of the UN Sub-Commission on Prevention of Discrimination and Protection of Minorities.] EPS

GRANTS TO COMBAT RACISM

The World Council of Churches has announced grants to 59 groups worth a total of 635,000 US dollars from its Special Fund to Combat Racism.

The bulk of the money - $352,000 - goes to four groups fighting white-minority rule in South Africa and neighbouring Namibia - the African National Congress (100,000), Pan Africanist Congress of Azania (67,000), South African Congress of Trade Unions (20,000), and Swapo (165,000). All have received WCC anti-racism grants before.

The rest of the money goes to groups in 14 countries. Twenty-nine groups are receiving special-fund money for the first time.now enrolled in a business administration program.

Grant criteria specify that the money is for 'humanitarian activities' of organizations with purposes 'not ... in conflict with the general purposes of the WCC.' Grants are 'without control of the manner in which they are spent.'

Money for the fund comes from designated contributions by WCC members, individual congregations, ecumenical councils, church agencies, anti-racism groups, and governments. Grants roughly equal yearly contributions to the fund.

Grant recipients include Indigenous Survival International ($6000) and Tsawout Band ($5000) in Canada. [EPS]

FIRST COLLEGE STUDENT IN 120 YEARS

Maureen Sara Jane Kallee, like many young people, started back to school this fall. Maureen, however, is a student with a difference. In the more than 120-year history of the northern parishes of Mauritius, a small tropical island in the Indian Ocean, Maureen has the distinction of being the only person to have qualified for university.

Thanks to the generosity of Pikeville College, a Presbyterian related college in Kentucky, and personal donations from North American Christians Maureen is now enrolled in a business administration program.

Maureen is truly a marvelous person and a credit to her parents and community. She has not had an easy road so far but the struggles and efforts of the past will stand her in good stead as she begins this new adventure and challenge.

Maureen seems to be adjusting to the culture shock quickly and is beginning her studies with the same enthusiasm and excitement which has always characterized Maureen Kallee.

More than half of the students at Pikeville are women and two thirds are people who have come back to school after some work experience. The president of the college spoke confidently of what Maureen could learn from the school and from other students but also was excited about the valuable contribution which she would make to the life of his school.

In a community of Grand Gaube where there are very few good role models and the hope of breaking out of poverty and underdevelopment is often very dim, Maureen will act as an encouragement not only to that community but also for the entire Presbyterian Church of Mauritius.

Rev. Ray Drennan

-Maureen Sara Jane Kallee

wms highlights

SYNODICAL NEWS

Thirty-two women attended the **Saskatchewan** Synodical Presbyterian Women's Camp at Christopher Lake, September 8-10, 1989. Marg Hyndman, Synodical President gave leadership for the weekend. The theme was "Praise, Pray, and Proclaim."

Margaret Wilson, Evangelism Consultant for the Synod of Saskatchewan, was leader of the workshop on the theme.

The weekend's program was well organized. The "Joy", "Faith" and "Hope" groups we joined, prepared healthy diets in the kitchen. The singing led by our new A.E.C., Donna Wilkinson, was very inspiring.

Two women had an early morning dip in the Lake, and two canoes paddled in the afternoon, despite snow falling.

Crossword puzzles, skits and readings and crafts - making placemats, Christmas tree decorations, tie tying, and bulletin boards, were interesting and inspiring.

"Go forth and tell" and "Go tell it on the Mountain" were appropriate hymns for our very meaningful closing worship prepared by Saskatoon Presbyterial. We were called upon to relate some incident where someone had *told* and through the telling had been brought forth to God.

PRESBYTERIAL NEWS

In Galahad on June 24 the **Edmonton-Peace River** Presbyterial met in St. Paul's Church for a very interesting semi-annual meeting. A chartered bus took 24 women from Edmonton to join 18 women from the surrounding community. The minister, the Rev. Haughland, conducted the opening devotion taken from I Corinthians 3:5-15.

President of the Presbyterial, Norma Proudfoot presented slides and a commentary of her visit to the 75th Anniversary in London, Ontario. Mrs. K. Glen and Mrs. J. Gerling as delegates gave interesting reports. Isabel McCrae gave an excellent report on Council.

Life Membership Certificates and pins were presented to Jean Beatty, Isabel Schopfer, Ethel Dickson and Anne Rude.

Brandon and **Winnipeg** Presbyterials met on June 17th in the new addition to First Church in Portage La Prairie to celebrate the 75th Anniversary of the Women's Missionary Society. Approximately 60 women attended. Guest speaker was Dr. Deborah Tezlo of India.

Various pictures and banners were on display.

The Fall Rally of **Vancouver Island** Presbyterial took place at Knox Church, Port Alberni on September 18th. The "down Islanders" all had a good trip to Port Alberni, the weather co-operating fully.

The Rev. Paul Vieira welcomed the women and conducted Morning Devotions, stressing in his talk the role of women in the Church "then" and "now".

President Hazel Smith conducted a short business meeting.

In the afternoon Arlene Stapleton shared her experiences at Council. Betty Anne Holland and Winnie Roseborough brought alive the theme of "Go and Tell" from the 75th Anniversary celebration in London, Ontario. Synodical President, Margaret Walker, introduced the study material.

Myrtle MacDonald spoke on "The World of Islam", telling of her experiences in Lahore, highlighted by slides.

President, Annabelle Ovens, presided over the Fall meeting of **Niagara** Presbyterial held in Chippawa Church. Guests included 26 members of Hamilton Presbyterial, as well as nine women from the local Korean Presbyterian Church. These women, attired in their beautiful Korean dresses, delighted us with the lovely singing during the devotional period.

"75 Years and Onward" was the theme of the Fall Rally **Kamloops** Presbyterial held in Salmon Arm, B.C. September 23 hosted by the women of St. Andrew's Church.

President, Marie Luttrell from Prince George, led the Opening Worship taken from the 75th Anniversary celebration held in London, Ontario. Emphasis during the day's program was on ways to bring the children and youth into our Presbyterian heritage. Muriel Perry, Children's and Youth Secretary from Penticton, introduced their study. The video "A Tale of Two Mosques" introduced the study of Islam. Joan Monteith from Kelowna, led the Bible Study "The Church and Its Future", Matthew 18:1-10. Ninefa Hildebrand, originally from the Philippines, now attending Salmon Arm Church, during her presentation thanked the Christian Churches for their longstanding Mission in the Philippines and challenged North Americans to put their faith into action. Margaret Walker, Synodical-President, showed slides of the 75th Anniversary celebrations in London, Ontario.

Dr. Bernard and Mrs. Ruth Embree, special guests, were interviewed by "reporter" Helen McLeish on "WMS-TV" during the meeting. The Embrees reside in Hong Kong from where, as China Liaison for the Board of World Mission, Dr. Embree visits China from time to time to meet with church leaders and seminary heads. Mrs. Embree told us something of the women she meets in Hong Kong.

Brandon Presbyterial Fall Rally was held in St. James, Dauphin, Manitoba on September 28, theme "Vision and Renewal".

Mrs. J. Thomas of Portage gave the meditation on "Sign Posts" from the Glad Tidings.

President Mrs. N. Turner welcomed everyone. Following the Treasurer's report, Mrs. J. Thompson introduced Synodical President Mrs. McCutcheon of Thunder Bay who spoke on communication, challenge and commitment. The new A.E.C., the Rev. Blake Carter, was introduced.

In the afternoon, Mrs. G. Kennedy of Wellwood led in a lively sing song with Mrs. C. McKinnon at the organ. Neepawa Heather Club took the closing devotions. The meditation, given by Mrs. Wareham, was written on the theme by Mrs. J. Vickers.

LOCAL NEWS EVENTS

To commemorate the 75th Anniversary of WMS (WD) an exciting mission night was held at **St.**

John's, White Rock, B.C. on September 18th to hear about the House Church Ministry in the Cariboo and to honour some of our church workers. President Arlene Duff welcomed everyone.

The Rev. Dr. K. C. Doka introduced special guests: Rev. and Mrs. R. Garvin, Rev. and Mrs. C. C. Tong, Rev. Alex Joshua, Dorothy Keller and Ivy Howard.

Mr. Garvin, Superintendent of Missions for British Columbia, spoke of the vision of a rural ministry in the Cariboo, how a house church ministry became a reality, the appointment of an ordained missionary, Rev. David Webber and the exciting and encouraging progress now being made in this south central region of the province of British Columbia. Beautiful slides of the Cariboo were shown by Mrs. Garvin.

We enjoyed a musical interlude by "The Happy Notes".

In recognition of many years of faithful membership in St. John's WMS a Life Membership Certificate and Pin were presented to Isobel Zeigler.

Ten Days for World Development delegates travelled to **Bruno, Saskatchewan** for the provincial meeting held September 22-24 at the Ursuline Centre. There were 25 participants from all over the province.

The group was reminded of the Ten Days for World Development which started in 1972 concentrating public education into a ten-day period. This year the dates are January 26 to February 5, 1990. The theme for this year is "Visions and Values for a Just World".

It is hoped that the local community will become involved in a social analysis of the town.

Bob Bartel spoke on his involvement with the Innu people, Labrador.

Christians and those of the Ba'hai faith joined together to celebrate the 44th anniversary of the United Nations, and International Peace Day. The bells of St. John's Anglican Church chimed out, horns tooted, the fire siren blew, tambourines sounded. After a minute of silence Mayor Ernie Huber had declared September 19th as International Peace Day in **Fort Qu'Appelle, Saskatchewan**.

The Peal for Peace program has been held in 50 countries for five years, always the same time, third Tuesday in September.

Members of the **Sooke**, B.C. WMS celebrated their 70th Anniversary on April 16th, 1989. After a special evening service conducted by the women, refreshments were served.

To honour the occasion, both the Rev. Leslie Barclay and Mrs. Mildred Barclay received Life Memberships. Mrs. Betty Anne Holland, President of the Sooke WMS, is shown presenting the certificates.

On Sunday, May 7, 1989, the Evening Guild of First Church, **Thunder Bay**, shared the celebration of their 50th Anniversary with the congregation. Members of the group conducted the service and the minister, Rev. Sidney Chang, presented the sermon on "Two Roads to Faith - Rahab and Ruth". For the children's time our clowns "Presby Terry" and "Mission Harry" (Mary Bakke and Signe MacKay) rewarded members of the Sunday School with balloons, for reading Mission Messages to the congregation.

Following the service we all adjourned to the Church Hall to enjoy the Anniversary Cake and a time of fellowship.

Below are three members of the Evening Guild, from left to right - Mary Bakke, President, Helen Kennelly, a long-time member and Anne Humphries, who baked and decorated the cake.

> **We are each of us angels, with only one wing. And we can only fly embracing each other.**
> **- Luciano de Crescenzo**

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Week of Prayer for Christian Unity - Jan 21
Films/Resources - Apr 25, May 19,
Books - Jan 20, Feb 20, Mar 26, Apr 26, May 18, June/July 20, Aug/Sept 19, Oct 19, Nov 25
Lend An Ear - cassette ministry - Oct 20
75th Anniversary Tapes - Oct 20

Mission Study

1989-90

Musings of a Mem'sahib - June/ July 4
Jesus in the Quran - June/July 9
A Glimpse at Life in the Philippines - June/July 13
Exploitation in the Philippines - June/July 14
Churchwomen Visit Philippines - June/July 17
Mission Study Resources - June/ July 18
Jihad for God - Aug/Sept 4
Audio-Visuals - Oct 20

1988-89

Women and Poverty - Feb 10
Dignity not Charity - Mar 14

WOMEN'S MISSIONARY SOCIETY

Officers and Executive Members - Jan 32, Aug/Sept 32,
A Message from the President - Jan 6
ESTIMATES - Jan 17
Celebrate Youth - Jan 22, Feb 22, Mar 22, Apr 21, May 21, June/July 22, Oct 22, Nov 16, Dec 20
Retirees Report - Jan 24
Historia - Jan 29, Feb 30, June/July 21, Oct 29
Our Readers Write - Jan 30, Mar 30, Apr 17, May 30, Oct 28, Nov 31
Staff Changes - Mar 23, Oct 23
Synodical Givings 1988 - Apr 30
Honorary Memberships - May 29
Certificate of Recognition - June/July 8
"Come and See" Council '89 - Aug/Sept 8
Presbyterial and Synodical Givings - Oct 30

75th Anniversary -

"Go and Tell" Worship Service - Jan 4
More Gleanings from Call & Response - Feb 16
"Come and Rejoice" (a hymn) - Feb 25
Women's Missionary Society has Active Role - Apr 14
"Tell me about your picture..." - May 3
Anniversary Tea at Wynford - May 4
"Just Remember Who You Are" - May 7
"We Celebrate Our History" (a hymn) - May 11
Signposts - May 12
Special 75th Anniversary Project - May 16
Happy Anniversary WMS - May 20
Put it First - May 24
Commemoration - June/July 21
"Go and Tell" Anniversary - Aug/Sept 13
75th Anniversary Celebrations - Oct 14
Go and Tell - a Meditation - Dec 15
Go and Tell - a hymn - Dec 17

BOARD OF WORLD MISSION

In the World - Jan 21, Feb 26, Apr 29, June/July 25, Nov 26, Dec 19
Who and Where - Nov 19

A Call to
Prayer and
Strategic
Planning

From Vision to Reality - Now Available!

Is your congregation ready to respond to the demands of a changing world? In these times of rapid change in all of human activity - social, economic, political and technological, Christian stewardship requires a rapid response.

Now available to your congregation is ***From Vision to Reality: a guide to strategic planning in congregations*** by Howard E. Gillies. *From Vision to Reality* has been developed as a result of the process of strategic thinking and planning begun in 1987 in which over 1700 members of our Church in 43 presbyteries across Canada participated. The report that came out of that exercise was officially adopted by the 115th General Assembly in June 1989. It summarizes the strategic issues identified and the significant changes now having impact on the contemporary Church, and outlines what the Church, with God's help, wants to become.

One of the report's recommendations calls for congregations, under presbytery leadership, to engage in a process of prayer and strategic planning over the next year or so.

From Vision to Reality will enable your congregation to begin to create a vision for itself in the next five to ten years. This concise monograph* includes the rationale behind the strategic planning process, much background information and the nine-point "Vision". The *Guide for Leaders and Facilitators* which forms a large part of the monograph gives precise, clear directions for local use, including such essentials as choosing physical facilities, organizing materials and equipment, clarification of roles and tasks, managing group size, and prayers.

From Vision to Reality, will challenge your congregation to understand the meaning and significance of new conditions, trends and realities that impact on your life and ministry; will enable your congregation to respond to emerging needs for new ministry or changes in existing ministry; and provide a sense of priorities on which to develop action plans for making new directions happen - moving ***from vision to reality***!

*a separate treatise on a single subject

From Vision to Reality: a guide to strategic planning in congregations is available for $5.00 plus 6% handling from The Resource Distribution Centre, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Phone (416) 441-1111 Ext. 190. Order #10/1958/001. Do not send cash; you will be invoiced.

We need your slides for the 1991 Presbyterian Church Calendar...
Theme: "Justice and Peace"

Please send only original, horizontal, colour slides (to a maximum of 12). Write a brief description of each slide (including the location), explaining how you think it fits the theme.

Ideas for slide content: ("Justice and Peace")

- what it is
- how we can demonstrate it
- with God
- with all persons
- with all nations
- within ourselves

Remember:

- You will receive $50.00 for each slide that we use.
- We will return all slides to you.
- Deadline for mailing slides: **December 15, 1989.**

Mail to: The Calendar Committee
Attention: Carole (Halsey) Gibson,
50 Wynford Drive,
Don Mills, Ontario
M3C 1J7

* * *

In Remembrance

Mrs. Alberta McFarlane,
Appin, Ont.

Mrs. Agnes (Nan) Weir Halverson,
First, Brandon, Man.

Mrs. L. A. (Sarah) Stewart,
Kenyon, Dunvegan, Ont.

Mrs. C. (Florence) Lasby,
Eden Mills, Ont.

Mrs. Constance McFarlane,
St. Andrew's, Guelph, Ont.

Mrs. Gerald (Georgia) Geddes,
St. Matthew's, Ingleside, Ont.

Mr. Ivan Robson,*
First, Kenora, Ont.
*former principal of Cecilia Jeffrey School during '50's

Mrs. Bella MacInnes,
Livingstone, Montreal, Que.

Miss Mary Ferguson,
Robert Campbell Memorial, Montreal, Que.

Mrs. Agnes West,
Knox, New Glasgow, Ont.

Mrs. Kathryn Bowers,
St. Andrew's, Picton, Ont.

Mrs. Peter (Marie) Campbell,
Mount Zion , Ridgetown, Ont.

Mrs. J. S. (Bessie) Gilmore,
Rockway & North Pelham, Ont.

Mrs. Sarah MacPherson,
St. John's, Rodney, Ont.

Miss Isabelle (Belle) Campbell,
First, Seaforth, Ont.

Mrs. Helen Grant,
Miss Bertha McKnight,
St. Paul's, Simcoe, Ont.

Mrs. Ida Skene,
Cheyne, Stoney Creek, Ont.

Mrs. W. (Lillian) Bramham,
Calvin, Toronto, Ont.

Miss Agnes Clewes,
Glenview, Toronto, Ont.

Elinor Saranchuk,
St. Paul's, Wiarton, Ont.

Mrs. Laura MacLean,
Willowdale, Ont.

SILENT NIGHT HOLY NIGHT

Morning Comes

"Watchman, what of the night?
Morning comes..." (Isaiah 21:11-12)
Night causes fear. The terror that night provokes is well-known. Our night: the one which encloses us in our preoccupations, anxieties, indecisions.
The night of the world: that of conflicts, massacres, wars, human rights' violations, political schemes, economic dictatorships.
There are no lack of prophets of woe and doom.
And yet today, God still requests that we be sentries in the night, questioning us: And you, sentries at the end of the second millenium, what do you say about this night?
Our answer, is it one of uncertainty? of rehearsed responses, or one of well-founded hope?
We want to say, along with Isaiah: "Morning comes."
Because Jesus came at Christmas, he comes still and he will come again.
The night cannot hold back the morning. Yet the shadows are dissipated by him who comes from God. By him who by asking us another question "Who do you say that I am?" invites us to express our hope and joy, because of him.
Christmas night. Night which gives birth to a wholly different morning.

Edmond Perret [RPS]

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.